THE Secret Policy OF THE English Society OF JESUS:

Discover'd in a Series of

Attempts against the Clergy.

In Eight Parts and Twenty Four Letters.

Directed to their PROVINCIAL.

Each Part containing Three Letters, being *an Apology for the History of* Doway *College*, with a curious Variety of Transactions from the best Memoirs.

Part I. A General Key for a right Understanding of the Facts call'd in Question by the *Society* in the History of *Doway* College.

II. A distinct Account of the first Establishment of the English Colleges in foreign Countries.

III. The Life, Politicks, and Writings of Father *Robert Parsons* first Superior of the English *Society*.

IV. The *Societies*, Intrigues with Mr. *George Blackwell* Arch Priest, and first Superior of the Clergy.

V. The Lives of several Eminent Clergymen and their Memories, rescued from odious Aspersions.

VI. The State of the Hierarchy since the Reformation from the Memoirs of *Segnior Panzani* the Popes Legate.

VII. An exact History of Jansenism, with the turn given to it by ill-minded Men, and the late Informations against *Doway* College and the Clergy from original Depositions.

VIII. A True Idea of the busy Men of the Society.

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THE SECRET POLICY OF THE English Society.

PART I.

A General Key for a Right Understanding of the Facts call'd in Question, by the *Society* in the History of *Doway* College.

First LETTER TO THE English Provincial.

Reverend Father,

I. MAny Years are now elaps'd since our first Intimacy and Co-habitation, but presuming you to be still the same Man, you will find there is as little change in me, by the Freedom I take in delivering my self upon the Subject of this, and the following Letters. The hazardous Attempt of exposing a Man's Thoughts to the Publick, has deprived the World of many useful Points of Knowledge, whilst Persons have too tender a Regard to their private Reputation with Preference to the Publick Good. For as they are perhaps reckon'd in a pritty good Form

amongſt the intelligent Part of Mankind, they are very unwilling to write themſelves out of Credit. A Slip in Diſcourſe is quickly either recall'd, or forgotten, but he that has the Courage to appear in Print, is a Mark for every Man to ſhoot at; and if he be engaged in a Party Buſineſs, the Pillory is his certain Fate, and he muſt expect to be well pelted. For my own Part I tremble at the Undertaking, being conſcious of the evil Diſpoſitions of the Sons of *Adam*, and of the mighty Oppoſition I muſt meet with from your ſtrong Arm. However, as I was born to run the common Fate of the reſt of Mortals, who have been entangled in Circumſtances of the like Nature, ſo under this inauſpicious Omen I commit my ſelf to the mercileſs Waves. Now the occaſion of giving my ſelf and you the preſent Trouble, is this.

II. An Inquiſitive Gentleman, who ſtiles himſelf *Chaplain* to an Engliſh Regiment, under the abbreviated Name of *R. C.* was induced to make publick the Fruits of ſome Leiſure Hours he had in the Camp, in a ſmall Work call'd *the Hiſtory of the Engliſh College at* Doway. But as it is the Fate of moſt Writers who touch upon nice matters, if he has pleas'd and diverted ſome, it ſeems he has hugely provok'd Men of your *Society*, many who were no Strangers to the Contents of this Hiſtory, judged the Author might have ſlept in quiet, without being alarm'd with an Anſwer. Either the notorious Demerits, or unanſwerable Sufficiency of his Cauſe, was ſuppoſed wou'd have purchas'd him that Eaſe. I need not inform you, *Father*, that Silence at firſt was judgd your beſt Defence. But Things look'd ſo very like Truth, that upon a *melius inquirendum* the whole Society cry'd, to Arms. For as unlucky Boys

will

will be poking in Wasps Nests, it seems the Chaplain has made you all angry, and a vexatious Guilt has occasion'd you to shoot out your Sting. And thus the unfortunate Gentleman has drawn upon himself a War much more terrible than that he was a Spectator of in *Flanders*. The Nation he has provok'd is also an Arbitrary Monarchy; a well compacted Body, flush'd with many Conquests, and well skill'd in all the Stratagems both of Peace, and War.

III. I who was a Spectator amongst many others, cou'd not divine what wou'd prove the Issue of these Preparatives for an Engagement. I was indeed, not wholly ignorant of what was like to be the End of it, in case those who were chiefly concern'd were pleas'd to open their Mouths; and my own reading of such occasional Controversies did in some measure qualify me, to give my Opinion upon several Facts reported by the *Chaplain*: But because they were related by one, whose Veracity might be suspected by such as were not altogether Friends to his Character, and Perswasion; I thought it more Prudence not to appear magisterial, but to halt a while, till the Critical Part of Mankind had spoke upon the Subject. It was not long e'er your Reverence, by your Pen-man, desir'd the Publick would be pleas'd to hear you in a Pamphlet, called *a modest Defence of the Clergy and Religious against* R. Cs. *History of* Doway *College*. I am not yet satisfied how you came to change your measures, and reassume a Cause you once thought of abandoning, and which you were conscious was in its self defenceless. But I suppose finding your selves frequently disturb'd in your Campment by Sallies from the Enemy, you concluded there was a necessity of opening your

Mouths, tho' it was certainly more for fear of being preſs'd to Death for *Mutes*, than for any Hopes you cou'd have of Succeſs.

IV. Now the Conſequence of theſe matters was, that ſeveral Perſons had ſomething that was new to amuſe themſelves with, and what is uſual upon ſuch occaſions, the Contents of theſe Books affected People as they themſelves were affected. For in Party Diſputes a Man has ſeldom any Regard to the Merits of the Cauſe, but ſuffers himſelf to be blindly carried away with the ſtrong Prejudices of Intereſt, Humour, or Education. Yet I find they all agreed in one Point: That the *Chaplain* had very hard Cards to play; nor cou'd they imagin what Method he wou'd find to make good his Aſſertions. Peace was now concluded, and there was no hopes of having the ſame Priviledge, he wou'd make the World believe he formerly enjoy'd at *Doway*, unleſs he cou'd perſwade the *Allies* to renew the War again. Some of his Friends counſell'd him to ſit down in quiet, for that queſtionleſs the *Clergy* wou'd riſe up in their own Defence, becauſe others had been too modeſt in defending their Cauſe. It was my Opinion (and I was not by my ſelf) that the *Chaplain* had a very fair Game ſince your Anſwer came out, chuſe what it was fore. He has publiſh'd a Hiſtory, and you have prov'd it to be true. The *Doway* Gentlemen (if they were his Informers) only fed his Curioſity; but you maintain his Veracity. *Doway* was civil and obliging, but St. *Omers* is charitable and juſt, and if the *Chaplain* be not a Perſon void of good breeding, he will ſtudy for an Opportunity of paying his Acknowledgments to thoſe who ſtood his Friends in time of need. Thus you ſee, *Father*, that by a kind Manage-

ment

ment of Providence the *Chaplain* has his Meat ready carv'd to his Hand. And had *Doway* been ſack'd and reduc'd to Aſhes, when it was taken, and all its Records thrown into the Scarp ; had the Writers of both Parties, who have perpetuated the Memory of thoſe Conteſts, been entirely ſilent, your Attempts againſt the Clergy are ſo generally a received Tradition, that they are recorded with a ſorrowful Remembrance in the Hearts of all their Brethren, who are truly deſerving of that Name.

V. 'Tis a common failing upon many occaſions to neglect the Subſtance of things, and dwell upon Trifles. And in my manner of apprehending things, 'tis not material who ſaid it, or how it came to be known, if what is ſaid be true. But let it be as it will, methinks you cannot reaſonably quarrel with the Title the *Doway* Hiſtorian is pleas'd to give himſelf. If he is really a Chaplain, you ought to return him thanks, for being treated with ſo much Reſpect, by thoſe who uſually ſpeak more plain to Perſons of your Cutt. If he is only a Chaplain in Maſquerade, methinks Men of your Principles ſhou'd not be too ſevere upon him for a puny Equivocation, who have lately been ſo very complaiſant to the *Bonzis* of *China*. For if to defend a Cauſe which he ſuppoſeth juſt, the Proteſtant *Chaplain* be a Roman *Clergyman*, Original Records be only printed Copies, and all the Noiſe of being admitted into the Archives of *Doway*, with other Inſinuations in order to maintain, and make good the aſſum'd Character, be only a Shooing Horn to eſtabliſh a Cauſe which plain dealing cou'd not effect, if all this I ſay were ſo, you who are Friends to

mental Reſtrictions, ought not to be Enemies to the Author of *Doway Hiſtory* upon that Score.

VI. You ſee, *Reverend Father*, I make bold not only to accoſt you with Freedom, as my old Acquaintance, but alſo to mention you with Honour, as having engaged the *Society* in this Noble Defence; for though the Title Page is ſilent, every Line modeſtly Speaks the Authors. *Modeſty*, (eſpecially in regard of Self-praiſe) a Quality ſo inherent to the *Society*, and the calmneſs of the Defence quickly diſcover'd who it was that diſturb'd Mankind with ſo notorious an Inſtance of their Inabilities. I was almoſt of belief that the *Chaplains* Lucubrations had made Proſelites of the whole Body Politick, when the hopeful Title wou'd have perſwaded me that the *Society* was riſing up in defence of the *Clergy*; but after a Page or Two I was made ſenſible it was only a Flap with a Foxes Tale, and that the *Chaplain* was not as yet to be exalted into an *Apoſtle*. Alas! *Father*, Men cannot be Eloquent againſt the Stream of their Inclinations, and the World has been inſtructed by long Experience how difficult a task it is for ſuch as admire themſelves to make Panegericks upon others. However for my own Part, I found my ſelf very well inclin'd to bring an unprejudic'd Mind in reading what you cou'd ſay for your ſelves; and in order to this I willingly laid aſide what popular Notions I had conceiv'd in your diſfavour, to the end that Truth might take place, and ſtamp an impartial Impreſſion within me. But it was impoſſible to remove the Obſtacles your Anſwer induſtriouſly threw in my way. Every thing I met with concurr'd to confirm the ſorry Idea I had of your Cauſe, and the Methods you take to defend you ſelves. For does

does not the ominous insincerity of your Title (in coupling the Clergy, and Religious together, as capable to undergo the same Tryal and Issue in domestick Contests) forbode something direful in your Design? I endeavour'd to conquer this Scruple, but it over-power'd me; I threw away your *Pamphlet*, saying unto my self, I shall certainly be impos'd upon in the course of this Story, since I have a Trap laid for me in the very Entrance. I own a *Jesuit* is a very Potent Auxiliary, and the *Clergy* wou'd be supremely happy in having such Champions to defend them, but I shou'd be very timorous in trusting you, unless in the common Cause of Religion. So that to tell you the Truth on't, in a few Words: The Engagement to me appears very mysterious; either you must be in Jest in defending the *Clergy*, or in rayling at the *Chaplain*. One thing there is in which the Chaplain may count himself happy, (and the Clergy likewise share with him) that your *Champion* has given his Word not to be Satyrical. I was once of Opinion that Providence had been so kind to him in this respect, or that perhaps a National Impediment might have debar'd him from that Privilege, where both Men and Insects have the Blessing of being Stingless. But finding it was only the Authors Goodness and Virtue, which made him keep his Temper, I was willing to stand corrected. For why shou'd any of your Worthy Body have his Modesty misrepresented in prejudice to his native Smartness? Some I hear, who are not acquainted with the genuin meaning of the Word *Satyr*, do mistake your *Orator*; for whereas the Word *Satyr* in its nice acceptance imports a mixture of Wit and *Billingsgate*; they very unlearnedly take it for only rayling, and so judge your

Answer

Anſwer to be a *Satyr* upon the *Clergy*, muffled up under the Cloak of a Defence. But the Clergy are not the only Perſons who are oblig'd to the *Society*. They alſo defend the *Religious*; and the Word being unlimited, I ſuppoſe you mean all the Religious; or elſe you take the *Jeſuits* to be all the Religious. For excepting a poor Period which you beſtow upon the *Benedictines*, who cou'd not well get out of your way, you might be non-ſuited by the *Chaplain*, for any Affinity there is betwixt the *Title*, and Contents of the Anſwer.

VII. It is not every Book that will endure Twice Reading: However I have done your *Champion* that Honour, upon account of the variety of matter he treats of, which I cou'd not frame a Judgment of by one peruſal. And as ſome Perſons in the World grow more deſpicable in the Eyes of others, as they repeat their Viſits; ſo every time I took up your Defence, I met with ſomething New that ſhock'd me, not only in regard of particular Facts, but as to the general Method of the Performance, and making Remarks; inſomuch that your ſhews gilt in his very Face, by the often changing his Countenance, and the ſtrange turns and fetches, he has to extricate himſelf. Innocence is not for multiplying Words, but on the contrary puts on gilt by a too ſolicitous Defence. A Lady truly Modeſt out-lives Scandal by Silence, and an inoffenſive Carriage; but a Harlot is noiſy and troubleſome, by incredible Proteſtations of Innocence, which never are perſwaſive when Actions plead her Lewdneſs. To what purpoſe, for Example, ſhou'd the Gentlemen of *Doway* be accuſed as conditionally gilty of great Imprudence for making things Publick; ſince the ſame

Prudence

Prudence required in them, ſhou'd have prevail'd upon the *Society* to have conceal'd what very few of the Clergy were Privy too, 'til they thought fitting to blab them out. Again he diſcovers himſelf to be very ill qualified for the Task he has undertaken. He ſeems not to have a comprehenſive Knowledge of Matters, nor to be endowed with a diſcerning Spirit. He diſtinguiſheth not betwixt Perſons Words, and their Actions. He never conſiders who it is that Speaks, or Looks into the Deſigns, and habitual Inclinations of Men. He makes no difference betwixt Times and Times. He ſhou'd have conſider'd, that thoſe who ſpoke ſo much in Favour of your *Society* did it at a Time, when you were in your Honey-moon, and your encroaching Temper not yet diſcover'd. But there was a Time when you began to be ſuſpected amongſt Men. The Perſons you generally rely upon in your Defence are notoriouſly Partial, either actually of your Society, or ſo ſtrictly link'd in with them, that they are improper Affidavit Men. In a Word, 'tis very perceptible all along, that forreign, and impertinent Occurrencies, are the only Evidencies which are produced againſt an unconteſtable Series of ouvert Acts. Or if at any Time ſomething like a Proof is faſten'd, 'tis only to make a Flouriſh about ſome Circumſtantial Point, which was never denied, nor any thing to the purpoſe. As to the Threats you give out of being capable to produce Original Letters and Roman Records to juſtify your Conduct, 'tis all Gaſconade. 'Tis well known you never are backward; either, in praiſing or defending your ſelves. So that what you can do in that way is already done; and the World may reſt content it will never be made Wiſer in that Reſpect; and

and all your Boasts of Original Memoirs Centers in Father *Henry Moor* an obsolete Recorder of the *Societies* Merits, whose decay'd Memory, and doting Partiality, has made him of little Account amongst his own Brethren. For he is found to have discover'd (undesignedly however) so many of their Intrigues, that it is now many Years, since it was thought proper that he shou'd take up his Lodgings amongst the Lumber in their Colleges, and rather be Food for Rats, than Circulate to the prejudice of the *Society*.

VIII. Thus you may perceive, Reverend Father, that my Design is to attack you in good earnest, as well upon the Heads specified in the *Dowzy History*, as also upon some other Articles debated betwixt you and the Clergy; and not to surprise you in this undertaking, I will first acquaint you with the immediate Occasion of it, the Materials which Compose it, with its Order and Method. As for the immediate Occasion; though a general Affection for Truth might Qualify any Person to set his Fingers a going, yet my Motives were more particular. Besides that, I have always harbour'd a good Opinion of the *Clergy*, upon the Account of their Divine Institution, and acquired Merits. It was a sensible Affliction to me to find that Worthy Body fawn'd upon, and lash'd at the same Time as they visibly are in your Defence, there wanted not also some collatteral Motives to engage me in this Affair. The good Inclinations which the *Chaplain* all along shews towards them, made me as a Friend to that Body have a regard to his Person and Reputation, which I perceiv'd was furiously assaulted. And indeed, you seem to have exaggerated his Case beyond all Measure in that he produced no Proofs, who at that

Time

Time was not a Diſputant, but an Hiſtorian, who had no occaſion to be ſo rudely handled upon that Head, 'til he had been proved incapable to maintain his Aſſertions. But the *Clergies* Caſe was much more apt to draw Compaſſion. They were Stabb'd in a Thouſand Places, and yet muſt be obliged to Silence, for fear of incurring the Scandal, of joyning with, and defending one, who is ſuppoſed to be an Enemy to the great, and common Cauſe; ſo it ſeem'd very requiſite that Some-body ſhou'd ſtep betwixt them and the preſent danger, 'til Time ſhou'd ſerve that they cou'd ſpeak for themſelves. Thus you ſee plainly, *Reverend Father*, you have made your ſelves the Aggreſſors. The *Clergy* are highly provoked but dare not enter into the Field of Battle. The *Chaplain* is an Alien and cannot be very critical in theſe Points, being content to have told his Story, and to ſupply the Misfortunes of one, and the Defects of the other, I have taken ſome pains to aſſiſt both Parties, as far as my Abilities and Reading wou'd permit me; I have propoſed Moderation to my ſelf, and will endeavour, both to allay the Chaplains Heat, and diſcover the Inclination of your Society, in Relation to your Domeſtick Intereſt. You ſhall ſee the *Clergy* maintain'd where they are injur'd, and their Adverſaries ſhall have no reaſon to complain of the Correction given them. The *Chaplain* ſhall be let further into the Secrets he has only peep'd into; variety of Memoirs ſhall juſtify the Facts, where they will allow of it, and where he is out in his Story or Reflexions I hope he will ſtand corrected. I will win'd up thoſe Threads upon a juſt Bottom which your Anſwer has entangled, and where the Author ſeems to have taken ſome unartful Pains, to

colour

colour those unfair Practices he cou'd not deny, the Actors shall be unmask'd, and the Courtain drawn up to let the World see what was acting behind the Scenes, whilst the things they pretended were the least of their Design.

IX. I believe it will be out of your Power to Quarrel with my Memoirs, since in most contested Points they are your own; and generally they will be of Three Sorts. *First*, You shall be brought in acting your own Parts. Then the moderate and leading Men amongst the *Clergy* shall deliver their Sentiments; and upon occasions, indifferent Persons and Lookers-on shall be desired to speak, in reference to the Points in debate. I purpose to omit nothing that may clear every particular Contest. For besides original Letters, and copied *Extracts* from *Originals*, I have in a manner perused all the printed Accounts that have been Publish'd by both Parties, which indeed, are numerous, and frequently very Passionate. What is printed in defence of your *Society*, and such of the *Clergy* as were politickly engaged in your Party, was penn'd by Father *Parsons* in Two Apologies, and several other Pamphlets; some in the Name of the Clergy, others without Names; the Substance whereof are compris'd in Father *Henry Moor*'s History of the *English Mission* of the Society, from 1580, 'til 1635, and out of which History your Answer was cull'd. As for those who writ against the *Society* I have been very scrupulous, and choice in my Authors. I wou'd neither consult Dr. *Bagshaw*, Mr. *Watson*, Mr *Paget*, and some others who have treated of these matters, because I own, I found them transported too far against the *Society*, upon account of some private Pike they had against them, (in

which

which they ſtood upon their own bottom (tho', in as much as they chim'd with the moderate Clergy, and ſtruggled for the common Cauſe, in maintaining themſelves againſt your Encroachments, they were generally applauded. I have chiefly conſulted the Memoirs of Dr. *Biſhop* Biſhop of *Calcedon*, of Mr. Dean *Collington*, of Mr. *Muſh*, Mr. *Charnock*, and Dr. *Champney*, who were Perſons of ſingular Merit, and Integrity, Cotemporaries, and publick Agents, and ſo every way qualified to report matters. I don't queſtion, *Reverend Father*, but you will think it a hardſhip to be judged by your Adverſaries upon this occaſion. And indeed I found my ſelf very much puzzled, how to determin my ſelf upon the various Accounts I met with. If Father *Parſons* and *Moor* are to be heard as Umpiers in this Caſe, there is an End of the Conteſt. If the *Clergy* enjoy the ſame Priviledge, you muſt fall of courſe. Now if you think fit to embrace the Rule and Method I preſcrib'd to my ſelf, it is this. In the firſt place I have little Regard for what either the *Clergy* or you ſay, in Favour of your ſelves, without comprizing all other Circumſtances. Again, where the *Society* is accuſed, they ſhall either be their own Judges, or be condemn'd by other impartial, and undeniable Memoirs; and if their Guilt appear neither way, 'tis but reaſonable that they enjoy their approv'd Innocence.

X. As to the Method of my Performance, I ſhould be glad to pleaſe both you, and the reſt of the World, but I am afraid the great variety of Matter will oblige me to be ſomething Irregular. I hope however that you won't take me to have waded too far in defence of the *Chaplain*, ſo as to be injurious to the common Cauſe.

I am neither concern'd for [illegible]xions, nor for his Manner and Method: What is purely Hiſtorical is my Province. However, many commend his Modeſty; and if he obſerved no Nicety in his *Æra's*, I believe, 'tis what he induſtriouſly avoided: Nor do I meet with much Oeconomy and Method in his Antagoniſt, but on the contrary a great deal of hackling, and remedileſs confuſion in all Reſpects, which will coſt him ſome Trouble who undertakes to perſue him; for a Man will be forced ſometimes to run, and ſometimes to creep; one while hunt a cold Scent, and then again ſpend his Mouth upon a View. However, I have endeavour'd to conſult the Conveniency of my Fellow Creatures, and have not altogether tied my ſelf up to the irregular Sallies which his Zeal and Paſſion jointly occaſion'd. And I doubt not, *Reverend Father*, but in the ſequel of theſe Letters, whereby I have the Honour to ſignify my Mind to you, it will appear how juſtly I have comply'd with my Word, and anſwer'd the *Societies* Provocation: For as it is neither my Inclination nor Principle, to impoſe upon Mankind, ſo I hope the exactneſs of my Quotations, will prevent all cavalling on that occaſion. Where things are certain, they will be repreſented as certain; and when they are doubtful, you will meet with a great deal of Candour and Sincerity, to leave them as they are. I perceive the Chaplain took it not to be the Buſineſs of an Hiſtorian, to throw the rubs of Quotations in the Readers way, nor to make him Sweat in travelling over deep Furroughs, who expected to be diverted with an eaſy Narration. But ſeeing your *Society* will not be content with this; I muſt begin where the *Chaplain* left off, and Condemn my

self to the Scholastick Drudgery of telling ...en, how, where, and upon what occasion ...ery thing happen'd; and to load my Margin ...ith the Names of *Bell*, *Barns*, *Lewis*, and the Lord knows who; with the critical Circumstances of Chapter, Section, Page, *&c.* and you shall have your full Satisfaction in all these Respects. I will call over the Names of such as had a Part in every Scene: The Epochas of their Exploits shall be pointed at; not only Words, but Facts, series of Facts, and habitual Inclinations of Men shall be enquir'd into. I will not only produce Authors, but weigh their Merit and Interests; whether they be Party-men, or independent; Pensioners, or Free-voters; original Speakers, or the Ecchoes of other Mens Speeches: So that from the whole it will appear that the Chaplain did not Dream when he writ the History of *Doway College*, nor that I am quite Asleep when I undertake to make good the Substance of his Story. To be brief, Reverend Father, I will be so nicely just to the Society, as to stoop to all the Authors Trifles, and humble my Pen even unto Drudgery, and to Sympathize with him in all the Infirmities of your Cause. As for lesser, and circumstantial Faults, I am willing rather to acknowledge them than defend 'em. The greatest Caution, cannot avoid Censure, but studied Impositions are what I am not disposed to own, nor is it Manners to object them.

XI. As to the Success of these Letters, I am far from thinking they will please every Body; yet I am in hopes they will have some good Effect upon Men of all Dispositions. And in the first Place I expect your Reverence, and the rest of your Brethren will enter a little more into

your ſelves upon the peruſal of them; and that all ſuch as have hitherto been tied up in Raptures of the Society, will from hence learn to moderate their Affections in that reſpect, conſider them as Mortals, frail, ſubject to ſeveral unaccountable Managements, where their Intereſt and *Penates* are engaged. Such as glory in the laudable Character of never being Party-men, but holding an equal balance as to the Occurrencies of human Life, may aſſure themſelves of ſtill enjoying that noble Freedom of their Mind, tho' upon this occaſion they think with me. But as for a Third Sort who are already convinc'd, that the Subſtance of the Hiſtory of *Doway* College is true, but cannot think it was a prudent Part to revive thoſe odious matters which had ſlept ſo long, this only regards the Chaplain, who in Perſonal Reflections is to ſtand upon his own bottom; yet becauſe I have taken upon me to clear and make good ſeveral Facts by him advanc'd, upon this Account the Reflection may regard us both. And in this Reſpect, tho' I am far from arrogating unto my ſelf the Character of a prudent Man, yet for many weighty Reaſons I look upon it requiſite, that either the Chaplain, or ſome Perſon in behalf of the Clergy, ſhou'd make ſome kind of Reply to what you produce in order to diſcredit that worthy Body of Men. For were the Caſe my own, or were I a Member of the Clergy, I ſhou'd perhaps not eſteem it any extraordinary Piece of Imprudence, to renew thoſe old Controverſies upon the late Provocations given, which were only the Second Part of the ſame Tune, or at leaſt, if I were willing to own my ſelf imprudent in publiſhing ſuch a Hiſtory, I queſtion whether

whether I ſhou'd have Virtue enough to ſit down in Silence afterwards, and paſs for an Impoſtor as your Anſwer has repreſented the Chaplain to have forged the Facts he relates. In Perſonal Affronts theſe Heroick Stroaks have ſometimes been copied out, but where the Credit of a Body inſtituted by God himſelf, is ſo nearly concern'd, 'tis to deſert the Cauſe of Heaven, not to ſpeak. Beſides, *ad majorem Dei gloriam* the Publick Good has call'd me to this Work, for 'tis a Duty incumbent upon every particular Perſon, in regard of his Fellow Creatures to give a helping Hand towards the removing of Errors, Prejudice, and Miſrepreſentations from amongſt Mankind, and to take care to eſtabliſh a clearneſs in their Underſtandings as well as Purity in their manners. Hence I think my time will be well ſpent, if I only throw down that Maſter Fiction and Idol Fancy of your Anſwerers Brain, which like a Stream of infected Blood runs through every Line of his Book, *viz.* that your Society were never oppoſed but by the Scum and Factious Part of the Clergy, and that the Affairs of that Body never proſper'd, but when their Necks were under your Feet. Theſe and ſuch like Diſcoveries, I hope will prove beneficial both to the Clergy and the Society.

XII. I am afraid, Reverend Father, that you will think me tedious in theſe previous matters. I have only a Word or Two more to ſay, and then I ſhall come to give you Satisfaction in particulars. In the firſt place, I hope the Clergy will excuſe this my Undertaking, for having thruſt my ſelf into their Affairs, uncall'd, unſent, and ſo very ill qualified. For chuſe what Priviledges the Chaplain or you might enjoy in publi-

ſhing your Accounts, I ſhall not much concern my ſelf; what I advance ſhall carry its proof in its Forehead, moſt of my Allegations being publick and unconteſtable, from whence every one may form an Idea, how much the Clergy have ſuffer'd, and what probably they might produce in their own Defence, in caſe it were thought Prudence to open their Archives. And in the next place, for you of the Society, I ſhould be very ſorry to be miſ-underſtood by you, either as to my general Deſign or as to any particular. For I do here ſolemnly profeſs, and own; I do equally embrace you with all other Religious Orders, and were it proper to make Compariſons in my Thoughts, it would not be much to your Diſadvantage. I ſincerely Reverence the Memory of your pious and zealous Founder, I have always been an Admirer of ſeveral in your Order, who have very much benefitted the Publick by their induſtrious Enquiries. I am no Enemy to that inoffenſive Mixture of Policy and Religion, which makes up your Conſtitutions. I am ſenſible God has a great hand in the Inſtitution of all Religious Orders, to awaken the Faithful as in ſome Ages they encline towards Sloth, and Tepidity. And as my Intentions are pure in regard of the Society, ſo I hope my Expreſſions will give no Offence. For tho' now and then to avoid Circumlocutions, I may attribute ſome things to the Society, which may ſeem to have a general meaning, my Intention is not to uſe the unreaſonable Freedom of railing at a whole Body of Men for the Miſcarriages of a few. All I pretend is to maintain the Clergies Cauſe in ſeveral Facts, wherein I take 'em to have been conſtantly injur'd by ſome

busie Heads of your Engliſh Society, which neither your Conſtitutions nor Body, collectively can in reaſon approve of. So that I have conceiv'd great Hopes to be well look'd upon, by the ſincere Part of your Honourable Society. I ſhall often be put upon mentioning the Politicks of ſeveral particular Perſons, and what Methods they made uſe of to drive on their Deſigns; but this is always done without breaking in upon their private Character in regard of Morals. This I take to be God's Cauſe only; nor can any thing be thought ſufficient to countenance that Freedom. For it muſt certainly be the worſt of Cauſes, and greateſt Inabilities in the way of Defence, which can put Perſons upon ſuch unchriſtian Extremities. And ſuch as have recourſe to theſe Methods make their Party guilty by Self-conviction. If Perſonal Failings cou'd be alledg'd to take off from the Credit of well atteſted Facts, the Fate of Chriſtianity it ſelf wou'd be dangerouſly riſqu'd, where the Profeſſors of it live ſo much in Oppoſition to thoſe Truths they maintain by undeniable Proofs. So if any one thinks it worth his Labour to take theſe Sheets into Conſideration, in order to diſprove what is alledg'd, he has the choice either to obſerve the Cautions I have given, or expoſe both himſelf and his Cauſe to that juſt Cenſure, which a contrary Carriage will certainly draw upon him.

Second LETTER TO THE English Provincial.

Reverend Father,

I. MY last was only by way of Preface to acquaint you with my Design, and lay before you the Motives which engaged me in this Quarrel. But now I come closer to the point, and will make bold to look more narrowly into those Matters which have given your *Society* so much Disturbance. I foresee many Difficulties which will occur to me on this occasion, both in reconciling your Fears, and making you constant to your selves in Words, and Actions. Tho' it is not material who was the Author of the History of *Doway College*, or from whence he drew his Intelligence, if his Assertions be true; yet it seems very much to the purpose to observe the Convulsions you all lie under by the variety of your Suspicions. Sometimes upon very good Grounds you acquit the College from furnishing the Chaplain. *You dare affirm that all who lived in the College will publickly disown it. You have heard it disown'd by such who had Reason to know their Sentiments. And distinctly you acknowledge the Chaplain had his Informations from some factious Priests Writings, from whence he pickt up his Matter.* Yet this does not hinder you now, and then to give way to Temptations of another Nature. *Whilst you*

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are glad to hear one of the Church of England expreſs ſo high a Concern for a Romiſh Seminary. That you cou'd not but be ſurprized to hear the Authority of the Chapter ſo nicely handled by one who was ſuppoſed to be a Stranger to it. And when you Inſinuate that the principal Deſign of the Author was to *prepare the Reader* for the late Accuſation of *Janſeniſm*. Theſe ſiniſter Obſervations ſhew the Inclination you have to bring the *Clergy* in as concern'd in the *Hiſtory of Doway*, and by conſequence, anſwerable for all thoſe Abominations the Chaplain is made guilty of. But let me tell you, *Father*, Providence has not deſign'd they ſhall die by your Hand; nor is there any thing Myſterious in the *Chaplain*'s acting his Part, when your diſorderly Notions are compoſed.

II. Suffer me, then to detain you a Moment or two upon this Point. You are, it ſeems, all hugely diverted at a Proteſtant *Chaplain* defending a *Popiſh* Seminary. But the World is much more ſurpriſed to hear *Jeſuits* defending the *Clergy*. The former may agree in all things but Religion: But the latter are irreconcilable almoſt in every thing but Religion; and even here they ſeem as if they had a mind to unhorſe each other. Why may not a Proteſtant *Chaplain* maintain the *College of Doway* in a Cauſe which does not break in upon the Liberties of his own Perſwaſion? Are you ſo unreaſonably averſe to all but your ſelves, as not to join with 'em in a juſt Cauſe? I ſhou'd think it no Violation of my Baptiſmal Vow to defend a *Turk* or an *Infidel* upon good Grounds. But I perceive what you wou'd be at. You wou'd neither have the *Clergy* defend themſelves, nor any one elſe ſpeak in their Behalf. And this is your way of defending 'em, *viz.* a *very modeſt Defence*. Again, I find it to be no unuſual thing for

a Perſon of a contrary Perſwaſion to ſtand by his Friend when he ſees him injur'd. Truth, Friendſhip, Intereſt, and even Humour it ſelf with ſuch like concurring Provocations, are Motives capable to determine a Perſon upon ſuch Occaſions. The *Chaplain* had the Honour to ſerve in an Army made up of Men of all Religions; and yet they agreed to draw their Swords in the ſame Cauſe. Nor are there wanting particular Inſtances of the ſame Practice. *Blondel*, a French Proteſtant, did not think it any prejudice to his own Church to defend the Writers of the Church of *Rome*, in the fabulous Story of *Pope Joan*. *Arnaud*, the very reverſe of a *Jeſuit*, was ſo Charitable as to plead eloquently, in a learned Book, in Defence of your Fathers accuſed of the Popiſh Plot; (for which he was well requited by you) nay, your General *Gonzales* cou'd ſo far diveſt himſelf of the Prejudices of Education, as to compoſe a Treatiſe againſt your darling Doctrine Probability, which he perform'd with ſingular Edification, in the Year 1676. Yes, Reverend Father, Truth will always have Abettors in Men of Senſe and real Worth; and a Perſon is eminently valuable when he does Juſtice to his Rival. Why then ſhou'd it appear ſo great a Myſtery for a Proteſtant *Chaplain* to ſhew his Candour in repreſenting ſeveral Hiſtorical Occurrencies, in favour of the Clergy.

III. I promis'd to omit nothing in your Anſwer, tho' never ſo unworthy my Obſervation, ſome general Remarks you make, challenge the firſt place, and as they are poor, and inconcluſive in themſelves, ſo they are like to prove a ſorry Foundation to what Inferences are drawn from 'em. You attack the *Chaplain* with a notable Dilemma. *Friends to the Religious, ſay you, are*

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ſure not to Credit you, nor the Clergy ought, becauſe you impoſe upon 'em, in bringing 'em in as Authors of your Memoirs. For is it reaſonable, that becauſe I have a Friendſhip for a Perſon that I ſhall believe nothing that is ſaid againſt him? Or is it a legal Inference; that becauſe the *Chaplain* to gain Credit to his Story, perhaps vainly, and falſly, boaſted he had his Memoirs from the College, that therefore the Facts are falſe? Muſt Hiſtorical Truths depend upon Mens Inclination, ſo that Paſſages ſhall be true or falſe, accordingly as they are related by a Friend or an Enemy? Certainly, *Father*, you cannot but ſee how much you wander from Equity in ſuch Arguments as theſe. Another Remark of the ſame bore is where the Anſwer ſays, it cannot be *apprehended that any Exceptions ſhou'd be made againſt the Authority you bring, tho' you cite Men of your Society.* For my Judgment tells me, that tho' 'tis highly reaſonable that you enjoy the Priviledge of the reſt of Mankind in other indifferent Matters, yet as to the Affairs under debate, you are not to be heard without ſeveral Exceptions, and Reſerves, unleſs you will allow it to be reaſonable to make a Perſon Judge in his own Cauſe. But above all things, you ſeem to take a ſingular Pleaſure in repeating an Alluſion, you have found in Forty One, to our preſent Controverſies. But if I miſtake not, the Stories of thoſe turbulent Days, they are attended with many Circumſtances, not very favourable to your Caſe, when the Application is made; and I believe the Parallel will be turn'd upon you with great diſadvantage. The uſe you ſeem to make of that Alluſion is this. As the Writings of the Rebellious Party are not fit Memoirs to furniſh a true Hiſtory of thoſe Times, ſo the Writings of the Factious Clergy will not

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anſwer the like purpoſe, in Relation to a true State of Affairs, betwixt the *Clergy* and *Society*. Here *Reverend Father*, you ought to have conſidered two things. *Firſt*, Whether ſuch of the Clergy as oppoſed the Jeſuits were really Factious. *Secondly*, Whether or no the *Chaplain* had his Memoirs from them. Now you have made no ſtep in order to prove either of theſe Points. One of theſe Notions is a deſperate Invention of your *Secretaries*, and ſhall be effectually exploded. As to the other, you are not one with your ſelves, from whence the *Chaplain* had his Intelligence. But not to leave our *Forty One*. Don't you plainly ſee, *Father*, that as the Rebels made War in the *King's* Name againſt the *King* himſelf, ſo you have dangerouſly aſſaulted and wounded the Clergy under the ſpecious Title of defending 'em. And to carry the Parallel yet further; as he wou'd egregiouſly impoſe upon the World, who taking upon him to pen the Story of thoſe Days, ſhou'd from the Succeſs judge thoſe to have been Rebels and Factious, who parted with their Liberties and Eſtates in defence of their Prince, ſo 'tis no leſs an impoſing upon Mankind to repreſent thoſe as Factious Prieſts who met with ill Succeſs, were undermin'd, and forced to yield to the Iniquity of the Times, and to the reſtleſs Politicks of Father *Parſons* and his Creatures who then ſat at the Helm.

IV. But to leave a further Application of theſe Matters to your private Conſideration, I cannot but applaud your dexterous way of anſwering Facts by ſaying nothing to 'em. Tho' at the ſame time it diſcovers both your Inſincerity and Weakneſs of your Cauſe. The *Chaplain* gave you a ſufficient Provocation to clear your ſelves of that notorious Oppreſſion the Clergy ſuffer'd when

when their Agents were impriſon'd at *Rome*, whither they were ſent to repreſent the State of Affairs relating to the Arch Prieſt; but as nothing cou'd be alledg'd to palliate ſuch Proceedings, ſo I ſuppoſe you cautiouſly leap'd over that Paſſage. And was it not a branch of the ſame prudential Conduct, which made you conceal the Reaſons why Father *Parſons* was obliged to change *Rome* for *Naples*? Leaſt deſcending too far to particulars, his Character ſhou'd have appear'd to have been Turbulent, and Inſupportable. But above all things what cou'd move you to ſuppreſs the compariſon made betwixt the Bull forbidding the Oath of Allegiance, and the Bull of *Pius* V, abſolving Subjects from their Allegiance to Queen *Elizabeth*, unleſs it was the ſtriking Similitude which made you Dumb?

V. Theſe Politick Omiſſions, *Reverend Father*, proclaim you as Guilty in one reſpect, as your inconcluſive Arguments are a notable Demonſtration of ſome defect in another. But 'tis no wonder that thoſe who are content with probabilities in their Morals, ſhou'd aſpire no further than poſſibilities in things of leſs Moment. For he that will but give himſelf the trouble to Fathom the Depth of your Reaſons, I am miſtaken, if you don't give him a Surfeit of your Philoſophy; and I wou'd lay before you a large Proſpect of your Non-performance in this kind, if I did not haſten to particulars. In the mean time take theſe Inſtances for a taſt of what courſe Proviſions you ſhall feed more plentifully of hereafter. Father *Parſons* procur'd a Penſion for *Doway College*. *Ergo* he was the Founder. He was eſteem'd a Perſon of ſingular Virtue, and had a rare *Epitaph*. *Ergo* he had no deſign to rule and manage the Clergy. *Alan*, *Stapleton*, and ſome other

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Clergy-men at first writ Letters in favour of the Society. *Ergo* they never alter'd their Mind. *Bell*, *Barns*, and I don't know who, recall'd what they had acted against the Jesuits in the Roman College, and Petition'd to be admitted into the *Society*. *Ergo* the Clergy in general were content that the College shou'd be taken out of their Hands, that the Jesuits shou'd have the Education of their Youth, and that they are not brought into Contempt by such management. Father *Weston* was noted for the Austerity of his Life, casting out of Devils, and for departing out of this World in an Odour of Sanctity. *Ergo* Father *Garnet* had no design upon the Clergy in *Wisbich* Castle by his means. Mr. *Blackloe* maintain'd Heretical Opinions. *Ergo* such of the Clergy as are brought in speaking in favour of him in other matters are made Bleckloists by the *Chaplain*. The History of *Doway* puts the Clergy of *England* upon the same footing wirh the Church of *France*, and with the French Jesuits in regard of Allegiance. *Ergo* 'tis particularly injurious to the Clergy upon this account. Father *Parsons* is once said to have exhibited some Reasons for continuing Bishops in *England*. *Ergo* he never alter'd his Mind, and fell not into the Scheme of the Arch Priest. The Turbulent Man gives it under his Hand he is no Turbulent Man. *Ergo* he is no Turbulent Man. In fine; your Letters, Discourse, and Contrivances for several Years last past have visibly threatned the Clergy to bring 'em in Guilty of Jansenism, and all these things are upon Record, and yet your bare and almost sensless Disclaim with an *Innocens sum à Sanguine justi hujus* must acquit you.

VI. Be not angry I beseech you Dear *Father*, if my Pen slip sometimes out of the bounds of Discre-

Discretion in exposing your Oeconomy, yet I hope it will answer my main Design, which is to excite you to a thorough Reform; and a Cure cannot be compleated without some Smarts, yet I will endeavour to handle you as tenderly as I can. But to proceed in the course of my general Observations. I hinted in my former Letter, that the *Chaplain* had no occasion to hang himself out of Despair, since your Answer made its Appearance. For he that will but observe Things with an impartial Eye, may clearly discover, that you acknowledge all along the Substance of the *Doway* History, tho' you wou'd again deny every thing, by concealing the worst Part of the Story under advantagious Circumstances. For no Fact is so clear, no Occurrence so well guarded, but a Person who is industrious may subvert, and make it plyant to his own End and Purposes. So that according to the Truth of the matter, the *Chaplain* and you only vary in the manner of expressing your selves. He calls a Spoon, a Spoon, whilst you are more mannerly, and wheel about with Reserves and Circumlocutions, rather than disoblige the Memory of your deceased Ancestors. The *Chaplain* terms Father *Parsons* turbulent and designing; that the Pope thought fit to banish him, and that all along he was bent upon enslaving the Clergy. But you content your selves with modestly saying, that indeed he had created himself some Enemies by his Conduct, that he withdrew from *Rome*, not to exasperate such as chim'd not with him, that he and his Brethren could not stand Neuter, in the Controversy of the Arch Priest; that the *Society* did interfere in several matters belonging to the *Clergy*, but it was for their Good, and greater Glory of God, that they had

had no Inclination to it, but ſometimes they were entreated to it, and other times they did it out of Obedience. And in relation to things of a later Date, where the *Chaplain* mentions you, as endeavouring to villifie the College of *Doway* and Clergy in general, by the odious Aſperſion of Janſeniſm, you fall in with him in the Subſtance of his Story, by owning Superiors ſet buſie Heads on to pry into the Conduct of the *Clergy*, collect Informations, ſend 'em up in order to inform and draw up an Accuſation, back, careſs and prefer diſcontented Members upon the ſame Account, and yet deny all again upon a pretence that Superiors have made a Diſclaim, that their Letters had another meaning, or at leaſt that nothing was done out of Malice, or Deſign. And thus where Facts are plain, and Words equivalent, you think to ſeduce half-ſighted Readers into a Belief of your Innocence by childiſh Inſinuations, and extenuating Circumſtances. 'Tis ſufficient therefore for the *Chaplains* Defence in general, that upon all occaſions you have been endeavouring to ride and enſlave the Clergy. This is the Capital Buſineſs; and an Article ſo unqueſtionably true, that it has not been in your Power to palliate it. That great and original Piece of Father *Parſons* Politicks to have one half of the Clergy obliged to receive their Leſſon, from thoſe who have ſcarce any thing elſe common with them, beſides being united in the Subſtantials of the ſame Belief is a dear Inſtance, and a perpetual Source of Misfortunes to the Body of the Clergy, which take their Riſe from that unnatural and heterogenious Education.

VII. But to proceed, I remember once to have been preſent at a very pleaſant Conference, where there was a great Debate, whether the

Title

Title of a Book ſhould be fram'd before or after the Work it ſelf was compoſed, ſeveral Things were alledg'd not impertinent on both ſides, but it was agreed that to frame the Title after the Book was a certain Token, that the Author was very much addicted to Excurſions, often running from his Text, and in a word was nothing but a Rapſody of Incoherencies. Now I have ſome reaſon to think, the Title of your Anſwer was invented after the Work it ſelf was finiſhed, and that left ſeveral Cancellings and Conſultations, and many laborious Experiments, which Cap wou'd fit the Block beſt you pitch'd upon, one which in my Eye ſits very oddly. For not to inſiſt upon the general Defect, that it cannot juſtly be ſtil'd a *Defence*, which has made the Cauſe much worſe than it was before, I would gladly know how you came to join the Word *modeſt* to that of Defence, or how the obliging Epithets of *Boutfeu*, *groundleſs Forger*, *notorious Falſifier*, *baſe Spreader of Calumnies*, *ſcurrilous Writer*, *unjuſt Reviler*, &c. which you ſo frequently beſtow upon the *Chaplain*, will be capable to aſcertain to you, the Character of *modeſt Men*. However I don't queſtion but your Adverſaries wou'd paſs over theſe kind Compliments, in caſe you had no further Deſign againſt him. But it is probable, you alſo perſwaded your ſelves, that the World wou'd really take him to be that Impoſtor you have repreſented him to be. But you ſhou'd conſider, *Reverend Father*, a Forger or Impoſtor is one, who does not relate what others ſay, but endeavours to deceive Mankind by his own Inventions. Now if the *Chaplain* is only a Publiſher of thoſe Complaints, which you your ſelves own, have at different times been exhibited againſt the *Society* by factious Clergy at leaſt, (to

ſpeak

ſpeak in your own Language) you do him a remarkable Injuſtice to make him paſs for an Impoſtor. But we ſhall have more of theſe Inconſiſtencies hereafter, I will obſerve a little further how you come up to your Title.

VIII. I find your Charity is ſo comprehenſive, as not only to defend the *Religious* but the *Clergy*: Let us ſee how you perform this latter Part of your Promiſe, after ſeveral ſoothing Expreſſions wherein you ſeem to be highly concern'd for that *Honourable Body*, which you ſay *is guided by the Holy Ghoſt*, not able to bear up againſt the Torrent of your Inclinations and Education, you ſeek ſeveral occaſions to let the Clergy underſtand what an excellent Apologiſt they are like to have in you. In the firſt place, you condemn all thoſe who oppos'd Father *Parſons*, with the reſt of his Party, who ſtudied to enſlave the Clergy; you giye the worſt of Characters of ſeveral of that Body, who are eſteem'd by all their Brethren now living, as Perſons of ſingular Piety and Learning, and who have merited well from the whole Church of God, upon account of their indefatigable Zeal for the common Cauſe. And in particular, Dr. *Kelliſon* (who has deſerv'd and obtain'd the greateſt Marks of being a Perſon of worth; and both by the Church in general, and by the Clergy of *England*, is reckn'd as a Noble Champion of God's Cauſe) is mention'd by you as one who all along ſtruck in with St. *Cyren*, and other Abettors of Janſeniſm, which Obſervation you hook in, in all Appearance with the malicious Deſign of making the World believe, that there is an Affinity betwixt St. *Cyren* propagating Janſeniſm, and defending *Kelliſon*; which evil *Inuendo* of yours, I will take notice of in another place. Don't you make the *Clergy* guilty

of all your Animadverſions concerning the Oath of Allegiance, by bringing them in as obnoxious according to the Laws of Silence, in that as yet they have not made a diſclaim of what the Hiſtory of *Doway College* ſeems to Father upon them? And where the *Chaplain* affirms, that the College had clear'd it ſelf of the Accuſation of Janſeniſm, you prove your ſelf to be but a very indifferent Apologiſt, when you equivalently accuſe it your ſelves with a *if this be true.* In the ſame manner it is you defend *Watſon* and *Clark*, who were ſaid to be involved in that never to be unriddl'd Plot of Lord *Cobham*, and Sir *Walter Rawleigh*. *Wilſon* ſays, *Aquæ turbatæ ſunt ſed nemo novit unde*, ſuch are ſaid to come neareſt the Mark, who make it a State Plot to take off ſome Perſons who cou'd not be bore with. But Father *Moor* page 309. will have it, thoſe Two Clergy-men ſuffer'd, *fortè non immerito*, whilſt you ſince better inform'd as Heavens Secretary will have it, they were puniſh'd from above for their Bitterneſs againſt your *Society*. 'Tis not my preſent purpoſe to make Enquiry, whether this was a real or only a ſuppoſed Plot. I ſhall only obſerve in relation to Mr. *Watſon* and Mr. *Clark*, that it appears incredible, that Two Clergy-men of the Church of *Rome* (and the only Two Roman Catholicks accus'd of it) ſhou'd joyn with a Proteſtant Party to bring in a Spaniſh Government; eſpecially ſince 'tis notorious, that Mr. *Watſon* had publiſhed ſeveral Treatiſes againſt the Spaniſh Intereſt. But ſo Things are, that Proteſtants are enclin'd to excuſe or extenuate the Crimes of thoſe Two Perſons whilſt you the Noble Defenders of the *Clergy* think fit to bring 'em in guilty. If Credit may be given to our

Hiſtorian *Speed.* * He tells us that Mr. *Watſon* indeed ſuffer'd in the Plot above-mention'd; but that the *Jeſuits* found a means to have him entangled in it, to get rid of him, and pay him at once for all the Pamphlets and Invectives he had publiſh'd againſt 'em. Queſtionleſs, *Reverend Father*, the Hand of Divine Providence is buſy in all the Occurrencies of Mans Life, and no Misfortunes happens to us, but 'tis either for our Puniſhment, or Inſtruction, but whether this Accident happen'd to Mr. *Watſon* for the Reaſons you mention, I am apt to believe you pry too nicely into the Secrets of Heaven. Nor do I think, you wou'd be pleas'd with the Recrimination, if I ſhould tell you that Father *Garnet* fell under the Hand of Divine Juſtice for his Attempts againſt the Clergy. And if my Memoirs deceive me not (for they are your own) Heaven appears to have been no leſs idle in that Execution, then Father *Garnet* himſelf was ſuſpected, not to have been ſo innocent as ſome wou'd make him. || For if his owning he was acquainted with a Deſign againſt the Government by Mr. *Catesby*, and that too out of the Tribunal of Confeſſion? † If he accuſed himſelf at his Death for concealing

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* *The First of which* (Watſon) *having at large laid open in Print the Treaſons, and inſufferable Machinations of the Jeſuitical Order, left this Suſpicion upon him at his Death, that they in Revenge had cunningly and covertly drawn him into this Action.* Speed page 1223. Parag. 15. in King James.

|| Deinde fateor à multo jam tempore intellexiſſe me ex Domino Cateſbeo agitare illum animo quidquam *Garnets Confeſſion in Moor page* 320.

† In eo uno fortaſſe potuerim offendiſſe, quod ſuſpiciones meas aliunde natas Silentio preſſerim — fefellit me mea opinio, atque de hoc ſilentio meo veniam rogo *Moor page* 328.

thoſe

thoſe treaſonable Practices. * If he gave orders for publick Prayers for the good Succeſs of what was to happen towards the beginning of the enſuing Parliament. When all theſe particulars I ſay, are nearly lookt into, they will ſhew his Guilt more than many are willing to hear of. Your Carriage towards many of the Deceaſed Clergy has merited that I ſhou'd ſpeak much plainer upon this Subject; but I ſpare you, and proceed to things of another Nature.

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* Monet omnes qui ad Solennem Eccleſiæ cœtum convenerunt ut obnixè orent deum pro fœlici ſucceſſu graviſſimæ cujuſdam rei in Cauſa Catholica ſub initia commitiorum. *Eudæmon Johannes Cydonius in his Apology for Garnet page* 265.

Third LETTER TO THE English Provincial.

Reverend Father,

I. I Now come to make up the Deficiencies of my laſt, which wou'd not allow me room enough to enlarge my ſelf upon thoſe pritty turns, for which you are not out of hopes, (in the cloſe of your *Anſwer*) of being admir'd in future Ages. I ſuppoſe you mean thoſe equivocating Anſwers and mental Reſervations, whereby you endeavour'd to ward off the *Chaplains* Blows, and maintain the ſinking Credit of ſome of your buſy Members. I have indeed obſerv'd ſome turns you uſe in the Method of your Defence, but they are rather the deſperate flings and throbs of a dying Cauſe, than the Effects of a dexterous Activity. I will take things in order, aud lay before you the Scheme of your own handy-work, *groundleſs and random Aſſertions, deſign'd Equivocations, audacious Impoſitions, and viſible Contradictions, are* the Ribs of that Diſcourſe you have skinn'd over with empty Words, deſtitute of Fleſh and Sinews. And to begin from your groundleſs Aſſertions (which ſome leſs *modeſt* wou'd give another Name to) it wou'd do well to ſatisfie the World, and produce the Reaſons for what you advance *page* 72. *That the Appellant Prieſts are as much condemn'd now by the whole Body of the Clergy, as they were then by the Jeſuits*

and the ſounder Part of the Clergy. For ſince they were honourably acquitted by the Court of *Rome*, (as hereafter I will make it appear; methinks *Father*, your boaſted Obedience towards the Holy See, ſhou'd not ſuffer you to condemn what they have done. And as for the *Clergy*, upon many Accounts they did, and ſtill do hold thoſe their Brethren in great Veneration. Again, 'tis not very material, whether Mr. *Mettham* was a Clergy-man or a Jeſuit, but becauſe of his approved Merits you ſeem willing to lay claim to him, and *page* 82. poſitively affirm him to have been one of your *Society*. But becauſe it is contrary to all the Accounts I have ſeen concerning him, I cou'd not ſuffer you to impoſe upon the World with ſuch ſpurious Informations to raiſe the Credit of your Society. Mr. *Mettham* was bred a Clergy-man, and liv'd in *England* near 30 Years as one of the ableſt Adviſers of his Body. He was a Priſoner 17 Years in *Wisbich* Caſtle, and died in that Confinement. Now where he made his *Novice-ſhip*, or how he cou'd be a *Jeſuit*, I cou'd never learn; I find indeed, that he was a Perſon who very much advanced your Intereſt in *England*, and in a Letter to the General of your Order, complemented him with the deſire of being united to ſo flouriſhing and promiſing a Body of Men. But that he was actually one of your Society, you only dream it; for your *

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* Speramus equidem divinam Bonitatem cujus proprium eſt deſiderium pauperum exaudire hoc etiam vobis aliquando conceſſurum, ut Dominatio veſtra iſtis ærumnis erepta noſtra non ſit ſolo animo, & affectu, ſed re etiam ipſa, & opere. Sed tamen ſi divinum beneplacitum, aliud quidquam ſtatuerit, Dominum orabimus, ut ſempiterno fœdere ſaltem in cœlo conjunget. *General Mecuriamus Letter to Mr.* Mettham *in* Moor *page* 141.

General himſelf ſufficiently inſinuates the contrary in a Letter directed to Mr. *Mettham*, where he only returns the Compliment ſignifying how glad he ſhou'd be to have the Addition of ſo worthy a Member not only in deſire, but in Effect. But this is grounds enough, (for ſuch as are not curious in their proofs) to ſtile him one of their Society. Yet that Fiction is much more unpardonable, when with an unparallel'd Aſſurance (to the Diſcredit of Dr. *Kelliſon*, the Clergy of *England*, and all the Biſhops of *France*) you affirm that the French Decree which proſcribed Father *Floyd*'s Book againſt *Kelliſon*, was afterwards condemn'd it ſelf at *Rome* by *Urban* the 8th. So that here ſeems to be a double charge againſt you both Calumny, and Forgery. Theſe Capital Fictions are attended by a Multitude of leſſer Fry. For where I pray, does it appear that the Society perſiſted many Years in demanding a Biſhop? Where do you find the Clergy publiſhing Invectives againſt Cardinal *Alan*? How cou'd the Prior of the *Carthuſians* of *Newport* joyn with Dr. *Stapleton* and others, in recommending the Jeſuits Caſe, ſeeing the *Carthuſians* were Strangers to *Newport* till near 50 Years after. But perhaps you make uſe of a *Figure* in Relation to their future Eſtabliſhment in that Place. When you have work'd your ſelves out of theſe Inconveniencies, you will be better provided to make a Defence upon the Head of Equivocations, which are ſcatter'd almoſt through every Page of your Anſwer.

II. Whether you are upon the Defence or the Attack, you uſually ſhew your Dexterity in managing this Weapon. 'Tis now ſome Years ſince a Leading Man amongſt you laid down Rules how a Perſon might extricate himſelf from any troubleſome Interrogatory by means of Equivoca-

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tion. * *'Tis a juſt pretence ſays he, to uſe Equivocations, when it appears either neceſſary, or convenient in order to preſerve the Body, Honour or Goods, or any other laudable Occaſion, ſo that the concealing of the Truth be judged very expedient at that time.* And again, *if any one either alone, or in Company, being asked, or on his own accord, either for Diverſion ſake, or upon any other Motive, ſhall ſwear he has not done a thing he really has done, keeping ſomething in his Mind, which he really has not done, or that has not done it after ſuch a manner, or concealing any other additional matter which is true, ſuch a Perſon neither tells a Lye, nor is perjur'd.* Nor are you of the Engliſh Society much Inferior to your Neighbours in this kind of Cunning, as may be ſeen in *Moor page* 197. Where he brings in Father *Southwell* deſignedly maintaining Equivocation in open Court. As alſo Father *Garnet* at his Tryal defends this Doctrine much what in the ſame Tenor of Words with the above-mention'd *Sanchez*. I am not ignorant that *Innocent* the Eleventh in the Year 1679. did his Endeavour to put a ſtop to this Practice, by expreſly condemning the aforeſaid Propoſitions; but they are found ſo very uſeful, that ſeveral of your Society have appear'd in defence of them ſince the Condemnation, and

* Cauſa juſta utendi amphibologiis eſt quoties id neceſſarium eſt ad ſalutem corporis, honorem res familiares tuendas, vel ad quem libet alium virtutis actum, ita ut veritatis occultatio, tunc cenſeatur expediens, & ſtudioſa ——— Si quis vel ſolus vel coram aliis, ſive interrogatus, ſive propria ſponte, ſive recreationis cauſâ, ſive quocunque alio fine juret ſe non feciſſe aliquid, quod revera fecit intelligendo intra ſe aliquid aliud quod non fecit, vel aliam viam ab ea in qua fecit, vel quodvis aliud additum rerum, revera non mentitur, nec eſt perjurus. *Sanchez Cap. 6. in Decalog.*

namely Father *Daniel* in his Dialogues of *Cleander* and *Eudoxus*, bids very fair towards renewing that Doctrine in all its Latitude. But what have I to do with Foreigners? Your late Defence of your ſelves againſt the Hiſtory of *Doway College* plainly diſcovers, how unwilling you are to depoſe thoſe commodious Principles.

III. It will not be amiſs to take notice of ſome of your pritty Salvos. Firſt you ſay, that *Doway College in a great Part* ows its Eſtabliſhment to the *Jeſuits*. This Particle *in a great Part* has many hidden Reſerves. If I ſhou'd ſay that *Doway College* was both built and endowed ſeveral Years before Father *Parſons* was a Jeſuit, you have a Reply ready that he was not the ſole Founder, but *in a great Part, viz.* by procuring ſome Collections for it Twenty Years after the Foundation. In which Senſe we who now live, may with the like Property of Speech be ſtil'd Founders of *Colleges* eſtabliſhed Five Hundred Years ago. Not unlike to this is your Obſervation *page* 10. That *Doway College* was *no ſooner founded* than it began to fill the Effects of Father *Parſons* Charity. The Words *no ſooner* have ſo much Equivocation in 'em, that according as a Perſon is diſpos'd to take them; they may have a Relation to Weeks, Months, or Ages; but you certainly deſign'd to catch the Reader, and ſeduce him into a Belief, that at the furtheſt the ſame Year or thereabouts, that the College was founded, Father *Parſons* began to exert himſelf, and open his Purſe, but it belongs to another place to obſerve how much you are out in your Chronology. I muſt not omit your ſtrange hacklin and equivocating concerning the Clergy's bein accuſed of Janſeniſm, you are ſo viſibly tricking that there need no other Argument to prov

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how busy you have been in that odious Affair. For *page* 132. where mention is made of those Letters, which 'tis presum'd proves your guilt; because you durst not downright deny the Contents, (they being in your Adversaries Custody) yet you *have a moral Certainty, they contain no such general Accusation of Jansenism.* As if it were to be supposed, that either all the Clergy in general were Jansenists, or that every Letter you writ concerning those matters must express a *general Accusation.* 'Tis sufficient that those Letters were diffamatory of several Persons in relation to Jansenism, and that they insinuated, and expres'd a Design you had to blacken the whole, by fixing Accusations upon several Eminent Persons of that Body. So that your equivocating betwixt an *Accusation* and the Word *General*, is a manifest Indication of your old Spirit. But if it be possible, you wou'd still shew your Art more and more concerning that *Turbulent Gentleman*, whose uneasy Circumstances made him an Informer against the College of *Doway*. The *Chaplain* gives an Account that he made his Application to the Jesuits, in order to prosecute the Designs he had conceiv'd. But you *page* 121. say he denies that in the *first Place* he made his Application to the Jesuits. A less cautious Reader wou'd conclude from hence, that the Gentleman never applied himself to the Jesuits. But after scanning your Words well, I find you don't deny but he applied himself to your Body, only you say he did it not in the *first place.* Now upon a diligent Enquiry into the Series of this Affair, I understand that what you say is literally true, and that the Gentleman did not in the *first place*, address himself to a Jesuit, but to *F. W.* who introduced him to *F. P.* by whose Mediation you know

know very well he kept a Correſpondence with him who ſat at the Helm of Affairs in your Society, and whoſe Directions he afterwards follow'd in order to carry his own private concerns on, and perfect the Scheme he had laid againſt the College.

IV. You muſt not think, *Reverend Father*, that you can play ſo with Words, as to juggle all Mankind out of common Senſe. 'Tis extraneous to the buſineſs, to whom the Gentleman applied himſelf *in the firſt place*, if at length he was introduced into your cabals, and you were the Perſons who all along encouraged him, and adviſed him in this Affair. I perceive a Man muſt have his Wits about him to deal with ſome Sort of People who never want a *Corp de Reſerve*, when their main Body begins to give way. For when a Man thinks he has you faſt, you ſlip like an Eel out of his Hands, and whether you deny or affirm, 'tis with a ſecret *Proviſo* to be either one or t'other, as the Exigency of Affairs ſhall require. Both your Words and Letters ſeem manageable this way; and had not Actions a Language above the reach of Equivocation, all human Affairs wou'd be brought into Confuſion by ſuch Methods. I don't queſtion, *Father*, but you will go along with me in this rational Obſervation, that the Doctrine of Equivocation renders Perſons unfit for human Society, becauſe 'tis in a manner impoſſible to diſcover, when they either ſpeak, or ſwear Truth. For if either they run the riſque of their Liberty, Honour, Life or Goods, they are richly qualified to return ſuch an Anſwer, that no body ſhall know what they mean, and by this a Man is expoſed to a Thouſand Inconveniencies in converſing with them. Beſides 'tis your Intereſt ſometimes to depoſe this wretched

wretched Cuſtom of fooling the reſt of your Fellow Creatures, for now and then you are Sufferers by it. I remember to have read an Apology for the Five Jeſuits, and ſome others, who died for the reputed Popiſh Plot; and amongſt other Arguments the Manager of this Apology urged in their Juſtifications; that it was incredible, that Perſons who had any Notion of a future State, wou'd diſown the Plot at their Death, and leave the Stage of this Life with a Lye in their Mouthes. A certain Prelate of the Church of *England* made this Reply. As to thoſe, ſays he, who do not allow of the Doctrine of Equivocation, and mental Reſervation, I own the Argument ſeems undeniable, but for the Jeſuits who are known to embrace ſuch kind of Principles, how do I know but they make uſe of it, even at that Time? The *Jeſuits* Innocence, and Dr. *Oat*'s Roguery are unqueſtionable: But 'tis a Pitty thoſe whoſe Innocence is ſo perſpicuous, ſhou'd have it endanger'd by entertaining Principles ſo oppoſite to the Rules of Honeſty, and common Senſe. For to ſpeak what I really think upon this Matter; it does not appear to me how a Perſon can deal with any Security with Men of ſuch Principles. For though they make an actual Diſclaim of the Doctrine of Equivocation by Aſſeveration, or even by Oath, there is ſtill room for a private Salvo to make that Diſclaim of no Account. I ſuppoſe, *Reverend Father*, 'tis to be attributed to this Perſwaſion, which makes you ſo Apprehenſive, leſt thoſe who renounce the Five Propoſitions ſhou'd ſtill be Janſeniſts in their Heart, notwithſtanding their Diſclaim; but it wou'd do well firſt to prove them to be Patrons to the Doctrine of

Equi-

Equivocation, and then the Jeſuit and the Janſeniſt wou'd be upon an equal Footing.

V. But 'tis Time I leave this Subject of Equivocation, and ſpeak to thoſe pretended Contraditions you object to the Chaplain, forgetful of the real ones of your own making. A Perſon in danger of drowning catcheth at every Twig; and 'tis a token of an approaching Agony when he is obſerv'd to graſp and gather up his Bed-cloaths. 'Tis plain *Reverend Father*, from the variety of your Defence, that you have catch'd at every thing that might Plaiſter over the Soars of your Cauſe, one while by concealing Matters, other times by colouring them, and upon all occaſions biting of the Circumſtances of Facts, which wou'd have been a Key to your Intrigues and Politick Deſigns. I am, however willing to overlook ſmaller Faults, and to put a favourable Conſtruction upon what ſeems rather an effect of your ruffled Paſſions, than an Inſtance of your Inſincerity. But to pretend Contradictions where there are not the leaſt Marks of them, 'tis to wind up your Spring too high, and in this reſpect you have the Choice to Proſecute your ſelves upon a failure of Judgment, or Honeſty. Not that I ſhall take upon me to defend the *Chaplain*, any farther than he is a Friend to Truth; and if at any Time his Memory has fail'd, 'tis but fitting he ſhou'd be reminded of; for it may be ſuppoſed his Circumſtances wou'd not permit him to bring a ſcrupulous exactneſs in leſſer Matters. But if you can find he contradicts himſelf upon any Occurrence, I muſt needs own he does not appear ſo to me, who read him with an Impartial Eye; and I will give my ſelf the trouble to look into a Paſſage or Two which ſeems to ſhock you moſt.

VI. You

VI. You wou'd gladly know with what coherency of Story he bring in the Jesuits as Authors of the Divisions amongst the *Clergy*, who himself mentions the Controversies they were divided with, concerning the frequenting Protestant Churches, before the Jesuits set Foot in *England*. But I find you are not willing to understand the *Chaplain* on this Occasion. To say the Clergy were Angels before the Jesuits came into *England*, is what I dare Answet the Chaplain never thought of: What he pretends is; that the Inconveniencies of their Anarchy were not so visible before the Jesuits arrival. Now according to my Logick; 'tis one thing to say the Clergy had no differencies at all before, and another thing to say their differencies were not so great. As Men, they were always Subject to the vulgar Frailty of Contention, which is excluded no Place but Heaven. But when they began to be divided by the different Principles they imbib'd in the College of *Doway*, and those that were govern'd by the Jesuits: When several of the Clergy by this amphibious Education were made Plyant, to carry on an Interest in opposition to their own Body: When Jars and Contentions were daily multiplied upon this Occasion, the Chaplain had very good Grounds to say the Inconveniencies of the Anarchy were not so perceptible 'til the Jesuits came into *England*.

VII. In the next Place the Chaplain is brought in as a fraudulent improver of Occurrencies, to the prejudice of your Society not without strong Suspicions of a Contradiction as to Times and Seasons; and namely for alledging the Divisions of *Wisbich Castle* as an Instance of your governing the Clergy by means of the Arch-Priest, whereas the Arch-Priest was not Install'd 'til Two or Three

Years

Years after those Discords. It may very well be that the Chaplain might be Ignorant of the precise Time when those things happen'd, as indeed, I don't take your Calculation to be just. For the Business of the Arch-Priest was some Years a contriving, and a long time hanging betwixt Two; so that it may be litterally True, that the *Wisbich* Jars were an Instance of that Administration you were in hand with. But there is no occasion the Chaplain shou'd be tied up to Minutes, or so very strait lac'd in his Observations, where the Substance of his Story is not disown'd. 'Tis you who draw the ill-timed Consequence: He only mentions the *Wisbich* Faction as an Instance of your general Politicks, of your ruling others by Creatures, not as an immediate effect of what followed from the establishing an Arch-Priest: Yet I believe if we look into the brewing of these matters, they are much what of the same Date, tho' there may be some difference as to the Time of broaching them.

VIII. Yet there is another thing in which you wou'd appear to have the Chaplain upon the Hip, for *Page* 34. you please your self with the Thoughts of having found him intangl'd in a flat contradiction. And how is this, I pray? The Chaplain say you, owns that Father *Parsons* went Hand in Hand with the Superiours of the Clergy, (who can only be truly call'd the Clergy) and yet he brings the Clergy in as attacking Father *Parsons* for being their Adversary: What you wou'd say is this; 'tis a contradiction that Father *Parsons* shou'd be both defended, and attacked by the Clergy. Had I not reason to observe some time ago, that you wanted the discerning Faculty; so as to distinguish betwixt Men and Men, Times and Times. From whence do you learn that the chief

chief of the Clergy defended Father *Parſons* ? *viz.* becauſe *Alan*, *Stapleton*, *Blackwell*, *&c.* ſided with them. But *Alan*, and *Stapleton*, were of Two Minds, in regard of your Society ; and beſides the chief Controverſy with Father *Parſons* and others of your Body, did not happen 'til after their Deceaſe ; and as for Mr. *Blackwell* though he was Superior of the Clergy, 'tis viſible he never was oppoſed after his Authority was clear'd ; and in caſe it had been otherwiſe, 'tis no leſs viſible he was in a manner by himſelf, moſt of the ancient Clergy appealing againſt him. And is it then a contradiction for Father *Parſons* to join with a few of the *Clergy* whom he had drawn to his Party, and for the chief of the Clergy to oppoſe him ? Had the *Chaplain* mention'd the ſame *Clergy* ſtanding for and againſt Father *Parſons*, at the ſame Time, and in the ſame Cauſe, it wou'd indeed have amounted to a contradiction. But as things are related, it may perhaps be a verbal, or grammatical Contradiction, but 'tis far from a real one. Now beſides theſe ſham-contradictions you wou'd make the Chaplain guilty of, you mutter a great many other things betwixt your Teeth, as if he had committed ſome groſs Miſtakes in relation to Father *Parſons* being at *Rome*, *Alans* being made Cardinal, and the date of ſome other Facts ; but becauſe you do nothing but mutter, I ſhall leave you 'til you can recover your Speech, and only requeſt of you to conſider how unreaſonable you are to Quarrel with the Chaplain concerning the timing of Matters, who did not undertake to publiſh a Journal, but only give a curſory Account of ſeveral noted Facts, whoſe Epochs and other Circumſtances might be learnt elſewhere.

IX. The

IX. The Chaplain thus clear'd, let us now turn the Tables, and ſee what you can ſay for your ſelves upon the ſame Subject. I own it is not manners to ſay you have frequently contradicted your ſelves; becauſe a Contradiction being younger Brother to a Lye, ſuch kind of Language may be the fore-runner of a Quarrel; but in as much as a Contradiction may proceed from want of reflexion, and from a defect of Memory, and that ſuch natural Defects are in ſome reſpect the Work of our Creator, this will render things more excuſable. Upon this Pacifick and Chriſtian Principle, I am willing to own, *Reverend Father*, that you have not purpoſely contradicted your ſelves: But if I ſay, ſomething has guided your Pen to infatuation, in Favour of an injur'd Cauſe, it will very much leſſen the Affront I offer, and the Blame you incur. I ſhall paſs over the kind Promiſe you made in being tender of their Reputation, whom the Chaplain you ſay, muſt acknowledge as Vouchers of his Facts, and afterwards painting them out as Vagabonds, Informers, and Libertines. I ſuppoſe you cou'd not refrain when you found your Cauſe to Bleed, and the *Society* to Smart under their Information, and ſo you eaſily diſpens'd with your raſh Promiſe of being Civil and Charitable. This is a Contradiction not in Words ſo much as Fact.

X. But to proceed; it wou'd do very well if you wou'd reconcile what you ſay. Page 8. That 'til the Chaplain undeceiv'd the World, Father *Parſons* was one of a fair Character and blameleſs Carriage, with what both you your ſelves own and others are capable to produce to the contrary. I do not only ſpeak of Proteſtants who never thought he merited that Character. I ſpeak not only of *Watſon* and others of the more violent Clergy

Clergy, who an Age ago have taken the pains to exhibit his Politick Carriage to the View of the World; but I ſpeak of the prudent and learned Clergy, who in the cloſe of Queen *Elizabeth*'s Reign, and during Father *Parſons* Life Time, I ſpeak of Cardinal *Perron*, and Mr. *Bethune* the *French* Ambaſſador, I ſpeak of the Pope himſelf who meditated his Baniſhment, and of you in your Anſwer, who own he had made himſelf uneaſy, and created himſelf Enemies: If I ſay, all theſe unexceptionable Witneſſes concur with the Chaplain in repreſenting Father *Parſons* as a ſubtle deſigning Politician; 'tis you that are to Anſwer for that ſeeming Contradiction which makes the Chaplain firſt Guilty, of that Crime which was committed a Hundred Years before he appear'd in the World, and has been repeated often ſince.

XI. Again, in pretending to play the Critick in the computation of Years, and fixing a period to matters of Fact you have committed a viſible blunder; (*Page* 43.) for there you mention the *Wisbich* Diſſentions as the ground of thoſe Diviſions which happen'd in the *Roman* College, and yet 'tis manifeſt from Page 35. that the *Roman* Diviſions happen'd ſeveral Years before; but you wanted not your Ends in this miſtake *viz.* to bring the Clergy in *England* as fomenting, and giving Birth to thoſe Diſturbances which your ſelves had occaſion'd. But I muſt not omit a palpable Slip you have made, (*Page* 45.) where to Excuſe the Jeſuits from being the Origin of Diſſentions amongſt the Clergy: You affirm that long before the Jeſuits came into *England*, ſuch a Diviſion was amongſt the Clergy, that many of them ſeparated themſelves from

their Superiors. Now 'tis manifeſt, that the Clergy had no Superiors 'til ſeveral Years after the Jeſuits arrived in *England*, as 'twill appear from the date of the Arch-Prieſts Eſtabliſhment, which was in the Year 1599. and the Jeſuits firſt appear'd in 1580. Theſe Repugnances I make bold to take notice of, not that I think them of Moment, but to make you ſenſible how unskilful you are in the nicety of your Story, as alſo how unreaſonable your Expectations are, to call the Chaplain to ſo much exactneſs in circumſtantial Matters. Let this ſuffice at preſent, my next ſhall come more to Particulars.

End of the firſt Part.

CON-

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THE
Secret Policy
OF THE
English Society
OF
JESUS.

PART. II.

BEING

A Diſtinct Account of the firſt Eſtabliſhment of the *Engliſh Colleges* in Foreign Countries.

AT

Doway, *Rome*, *Validolid*, *Sevil*, St. *Omer's*, *Liege*, &c.

The Jeſuits early Attempts againſt the *Roman College.*

The narrow Eſcape of *Doway College* under their Preſident Dr. *Worthington*, a Creature of the Societies.

With a Liſt of ſeveral Eminent Clergy drawn over to the Jeſuits Order, 'til his Holyneſs put a ſtop to ſuch Proceedings.

LONDON, Printed and Sold by *John Morphew* near *Stationers-Hall.* 1715. (Price 6 d.)

THE

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OF THE

English Society

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JESUS.

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CONTAINING

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AT

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The Jesuits early Attempts against the Roman College.

The narrow Escape of Douay College under their President Dr. Worthington, a Creature of the Society.

With a List of several Eminent Clergy drawn over to the Jesuits Order, 'til his Holyness put a stop to such Proceedings.

LONDON: Printed and Sold by [illegible]

THE SECRET POLICY OF THE English Society.

PART II.

A Distinct Account of the first Establishment of the English Colleges in Foreign Countries.

Fourth LETTER TO THE English Provincial.

Reverend Father,

I. THE Three former Letters I had the Honour to direct to you, being chiefly employ'd in general Remarks, 'tis I suppose, answerable to your Expectation, that I now engage in particulars, and by way of Foundation to what is to follow, to look into the first Establishment of those Nurseries of Religion, which were erected by our zealous Ancestors. You are not ignorant that before that celebrated Revolution in the Reign of *Henry* VIII. and which his Successors carried on with fatal Applause, there was no

occaſion to ſeek for a foreign Education, *Oxford* and *Cambridge* were capable to furniſh the Britiſh Church with a Clergy every way qualified to govern her People. But the Roman Catholicks finding themſelves debarr'd by impracticable Injunctions, from ſending their Youth to thoſe Univerſities. They have been obliged ever ſince with equal trouble and charge, to pick up their Learning in foreign Countries. King *Henry*'s Defection from the Church had ſwept away all thoſe Religious Orders (which formerly made ſuch a Figure in this Iſland) excepting the *Carthuſians* of *Richmond*, and the *Nuns* of *Sion Houſe*, who rallied again in Queen *Mary*'s Days, and upon her Deceaſe tranſported themſelves into *Flanders* and *Portugal*, where they ſtill reſide to look on the Misfortunes of their Country. But of the Clergy there were vaſt Numbers of noted Piety and Learning, who not willing to yield to the Alterations made in the Worſhip practis'd by their Fore-fathers, withdrew into the Neighbouring Kingdoms and Univerſities, and in a little time were collected into one Body in order to perpetuate the Succeſſion of the Britiſh Church. Dr. *William Alan* was the Perſon whom Providence had deſign'd for this Work. *Doway* was the Place of their Rendezvous. In a few years they grew up into a conſiderable Community, ſent Miſſioners into *England* to ſupply Queen *Mary*'s Prieſts as they dropt off, and by degrees from this Nurſery young Plantations were rais'd in *Italy*, *Spain*, *Flanders*, and *Portugal*. I will inlarge upon each particular by and by.

II. In the mean time, *Reverend Father*, I cannot but obſerve in your Anſwer, with how ſenſible a Grief you are touch'd, that you cannot bring your ſelves in as Founders of all the Engliſh

gliſh Colleges, tho' methinks you might be content to have ſnatcht the beſt of 'em out of their Hands. However by ſeveral Circumlocutions, you ſeem to lie in wait to trapan the unwary Reader into a Belief of your being really the Men, to whom *England* is indebted for thoſe pious Foundations; and by way of preparative to the leſs intelligent, you inſinuate that you procur'd a Penſion for *Doway College*; that your Purſe was always open to the Clergy, and upon theſe and ſuch like Accounts in a foreign Senſe you wou'd repreſent your ſelves as their Founders. And cou'd it but once be made out, that you had a Hand in the Foundation of *Doway College*, this very Notion wou'd carry you plauſibly through all the Oppreſſions, 'tis preſum'd you have been engaged in againſt that College. For upon this Suppoſition you might look upon it as originally your own, and by this *Salvo* diſſipate the troubleſome Scruple of doing an Injury to others. The Truth on't is, Father, I don't remember the *Chaplain* has given you any occaſion to magnify your ſelves, ſo much upon this Head. But perhaps it was your *Modeſty* in your way of Defence, which moved you to mention the Obligations and Ingratitude of the Clergy towards ſuch good Neighbours, as your Society has always been to 'em. I am confident, if the Clergy ever ſhar'd of the Civilities you ſpeak of, they either made a handſome Return, or you may have taken care to reimburſe your ſelves by the Overplus of the Roman College Revenues, which are ſufficient to anſwer all the Deficiencies on *Doway Colleges*, or the Clergy's Account in general. Or if you pleaſe to bring in a Bill of Receipts, and Diſburſements, and ſo ſurrender (which I believe you are as unwilling to do, as

the Dutch are to part with their cautionary Towns) care will be taken to indemnify you for what you are out of pocket. A threatning Precept of Obedience was neceſſary (as you ſay) to put you into Poſſeſſion of the Roman College, but *Spinola* with a Three Years Siege will not be able to drive you out again. So that either you impoſe upon the World as to the manner you obtain'd it, or the preſent Society vary very much from what they were in former Days; for I cannot inform my ſelf that in theſe times, there is any need of a Precept of Obedience to induce you to accept of ſuch Preſents.

III. But to come cloſer to the matter in hand, had I the opportunity to view the Diaries, and Records of *Doway College*, they wou'd quickly give full Satisfaction, who it was that founded it, by whom endowed, and upon what occaſion, and whether you were the Perſons you wou'd make your ſelves in that Affair. One thing is beyond all Diſpute evident, that Father *Parſons* cou'd not have a Hand in its Foundation, no more than he had in the building of *Noah*'s Ark. For according to all Accounts the Date of its Foundation is not only much prior to the reſt of the Engliſh Colleges, but it was built and endow'd before Father *Parſons* was known to the King of *Spain*, nay before he was a Jeſuit, or a Roman Catholick. It was erected in the Year 1568. (or according to Father *Moor* in 1566.) * the firſt Endowment

* Collegium in Alma Univerſitate Duacenſi inſtituit [Alanus] anno Domini 1568. pro cujus ſuſtentatione unuſquiſque imprimis quod habebat in commune contulit ſingulis pro neceſſario victu, & veſtitu judicio ejuſdem Alani Præſidiis diſtribuendum, qui ſimul ſuum quoque Salarium, quod ex

ment was the ſame Year by a Collection of the Eminent Clergy-men thrown into a com- Stock. † The firſt Penſion or Gift from e was in 1575 augmented in || 1576, and the from *Spain* was in * 1578. Now compare ſe Accounts with the Diary of Father *Parſons* e, and it will appear what likelyhood there is his being the Founder of *Doway College*. He s born in 1546. he was enter'd in *Oxford* in 63. He was converted to the Roman Catho- Faith in 1574, ſometime muſt be allow'd for Rambles at *Louvain*, *Padua*, &c. which with o Years Noviceſhip will bring him to 1576, if he ever ſtudied his Divinity, it will be 79 or 1580. (which was the Year he came in- *England*) before he cou'd be ſuppoſed to open Mouth in the Affairs of his Order, much leſs qualified to found Colleges. This diſtinct count may be met with Dr. *Thomas Worthing-*'s Account of Martyrs and Seminaries; a wit- ſs beyond Exception, as being Preſident of the ollege, a ſingular Friend to all your Society, d to Father *Parſons* in particular. Now if up- other occaſions afterwards, Father *Parſons*

Profeſſione ibidem Theologica quot annis accepit, & uicquid præterea ex Eleemoſynis Piorum colligere potuit eundem uſum convertit. *Dr.* Worthington's *Catalogue of Martyrs and Account of Seminaries.*

† Anno poſtea [1575] cum in numerum creviſſet Colle- ium —— vix rogatus [Gregorius 13.] menſtruam con- eſſit centum aureorum Penſionem. *Idem ibidem.*

|| Eodem etiam anno 1576. Idem ſummus Pontifex alios o Aureos priori menſtruæ proviſioni ſuperaddidit. *Idem ibidem.*

* Anno autem 1578. Idem ſereniſſimus Rex [Philip. 2.] conceſſit & aſſignavit partem illam 1600 Florenorum ſemi- nario Anglorum Duaceno diſtribuendam Judicio Doctoris Alani & Illius ſucceſſoris Præſidis ejuſdem Collegii. *Idem ibidem.*

ever was the Man, who used his Interest to b
nefit the College in procuring Donations, a
excited the King of *Spain* to settle a Pension u
on it, (which cannot easily be made appear) t
Pension was but a very slippery Foundation, o
ly paid for a few Years, and has been intermitt
ever since Dr. *Worthington* was President of t
College; which is an evident Token upon wh
Account it was paid, *viz.* to support the Jesu
Interest, whilst they had a Finger in the Py
and enjoyed the Privilege of furnishing the Cle
gy with what Superiors they pleas'd. For whe
this Oeconomy was changed, there was no mo
to be heard of the Spanish Pension. And th
is all the grounds I can meet with, why yo
shou'd term your selves *almost* the Founders
Doway College.

IV. Now if on the other Hand it be enquire
into what Obligations the Society lies under i
regard of the Clergy, and of *Doway College* in pa
ticular, tho' your backwardness in paying th
Acknowledgment seems to make 'em none at al
yet I cannot think you will run on to such Ex
travagancies in the way of Ingratitude, as not t
own what cannot easily be conceal'd. * There
was a time when you were Strangers in thi
Island. There was a time when you were cor
dially invited to share of that noble Labour o
thers delighted in, and to take Part with such a

---

* Videntes autem sacerdotes nostri multam esse messem
operarios vero paucos instanter rogaverunt Patres societati
Jesu ut sese co-operatores adjungerent & ex suis, si no
summo mane, at saltem horâ tertiâ, & sexta vel nona i
hanc vineam Domini laboraturum mitterent. *Dr.* Pitts *d*
Script. Angl. page 777.

had

had conceived a good Opinion of you. † There was a time when the Clergy ſpar'd no Pains to raiſe the Credit of your Order, brought you under their Roofs, and willingly ſubmitted to a World of Inconveniencies to encourage your promiſing Zeal. They cull'd out their choiceſt Plants to ſupply your young Colonies, and * gave the Renowned *Campion* to you as a Preſent, after he had been a Member of their College, || both as Scholar and Maſter, and ſuck'd in a rich Fund of Learning and Piety to adorn your Society. And if it is the higheſt Piece of Ingratitude to ſmother ſuch Favours? What is to deny 'em? What is to trump up counter Obligations (which have no bottom) in order to diſcredit 'em? I am perſuaded no other *Order* nor any Roman Catholick, who ever read of the Labours and Sufferings of the firſt ſeminary Prieſts, will ever join with your Society in this notorious Piece of Injuſtice, in regard of *Douay College.*

V. If *Jeruſalem* be reſpected as being the Stage where the Worlds Redemption was wrought; if *Rome* lay claim to great Privileges for ſending Apoſtles and Teachers through all Parts of the

---

† Preſbyteri noſtrates ipſi doctrinâ & Sanctimonia præſtantes tantam opinionem noſtri ordinis excitarunt, ut venerationem quam nobis exhibent Catholici non niſi timidè commemorandam exiſtimem. *Campian's Letter to the General.*

* Edmundus Campianus Collegii Dueceni Alumnus & ſacræ Theologiæ Baccalaureus. *Dr.* Worthington *in Catalogo Martyrum.*

|| Ubi autem intellexit Campianus Duaci ſeminarium Anglorum inchoatum, illuc continuo feſtinavit ſtudia Theologica incepit, exiguo ſpatio multum profecit, & poſt varias tum publicè, tum privatim in illa palæſtra concertationes ſuſcepit Baccalaureatus gradum. *Dr.* Pitt *de Scriptorib. Angl. page* 776.

Globe;

Globe; certainly *Doway* may in proportion expect ſome Acknowledgment from the Britiſh Catholicks. She may juſtly appropriate thoſe Words of St. *Paul*, 1 Cor. 9. *Etſi aliis non ſum Apoſtolus, ſed tamen vobis ſum, nam ſignaculum Apoſtolatus mei vos eſtis in Domino.* Let the Society publiſh their Labours on the other ſide the *Line*. 'Tis I that challenge this ſmall Remnant of the Britiſh Church, as the dear bought Inheritance of my Childrens Blood, and painful Studies. Others may have zealouſly fetch'd up the time they have loſt, by coming only at the ſixth and ninth hour, others may have water'd the Plants which I have planted. There may be many Uſhers, but not many Fathers. *Nam ſi decem millia Pædagogorum habeatis in Chriſto, ſed non multos Patres, nam in Chriſto Jeſu per Evangelium ego vos genui.* 1 Cor. 4. Whilſt I ſweat Night and Day to lay a Foundation, others can challenge no more, but building upon it. *Secundum gratiam quæ data eſt mihi ut ſapiens Architectus fundamentum poſui, alius autem ſuperædificat.* 1 Cor. 3. And why ſhou'd I tamely ſit down and be depriv'd of that Succeſs, which Heaven has favour'd me with. *Bonum eſt mihi magis mori quam ut gloriam meam quis evacuet.* 1 Cor. 9. This Parallel Caſe of St. *Paul* in regard of ſome upſtart Apoſtles, vanting their Performances amongſt the *Corinthians*, and the Clergy maintaining their ground againſt the Boaſts of your Society, is a ſubſtantial Apology, and a full Anſwer to Three Parts of your Pamphlet, which is employ'd in nothing but pretended Advantages over that Body.

VI. Having thus fairly wreſted *Doway* out of your ambitious Graſp; I will proceed and take notice of ſome other Foundations concerning which, (*Page* 55. and 56.) *you ſay many*

ny will Question how Doway *comes to be the Mo-*
er-House, and that other Communities take their Rise
om it ; you know not how it will be agreed to, that
lan *was the Founder of the* Roman College ; *for*
will be ask'd when he sent Scholars &c. *thither :*
a Word, you say positively these things may justly
call'd into Question. Thus your Contrivance is
make those Stagger by your Doubts, whom
ou have not the Confidence to draw into Mi-
akes by positive Affirmations. I hope Reve-
nd Father, you will pardon my want of Man-
ers, for indeed, I look upon these tottering
xpressions as so many violent Temptations you
ve to Lye; but like a shy Fish you only nibble at
e Bait, and dare not gorge it freely for fear
being snapp'd. 'Tis already made out, that
oway College Challenges a Preference as to An-
quity : It remains that I shew in the next Place
what Use it was towards giving Birth to
her Communities in *Italy, Spain, Flanders,* &c.
nd if it has merited the Title of being the
Mother-House, which will be found exactly
ue ; whilst St. *Omer's* will be discover'd to be a
ep-Mother to those Clergy she brings up, and
eeds with mouldy Crusts, and the Offals of the
ociety ; and to begin with the *Roman College,*
hich is the next in Time to that of *Doway.* In
e Year 1577. which was before Father *Parsons*
ame into Play. * Dr. *Alan* finding his Col-
ge at *Doway* too numerous, and knowing that
ere was an Hospital at *Rome,* which formerly

* Anno 1576. Idem Sanctissimus Dominus [Greg. 13.]
omam vocavit Alanum & cum illo tractavit de commu-
ndo Hospitali Anglorum Romano in Seminarium Stu-
iosorum pro eadem Anglicana Missione. Dr. *Worthing-*
n in Catalogo Martyrum.

belong'd

belong'd to *Engliſh* Pilgrims, but now was uſe-leſs by that Nations Rupture with the See o *Rome*, he prevail'd with *Gregory* XIII. to have i erected into a College, and the Revenues to b employ'd in bringing up Scholars for the *Engli Miſſion*; which was accordingly brought abou this Year; Forty Students being ſent from *Doway* and Dr. *Owen Clenock* formerly nominated to Biſhoprick in Queen *Mary*'s Reign, was given them as Preſident: So that this I ſuppoſe wil ſatisfy you that *Doway College* was a Mother-Houſe in regard of that at *Rome*, as alſo tha Dr. *Alan* deſerves the Title of Founder, and when it was that he ſent Scholars to People it. † Bu if you want a further Confirmation, Father *Par ſons* himſelf does Witneſs that Dr. *Alan* was th Perſon employed in this Affair, and that th original Deſign of the *Roman* College was not t be divided from *Doway* as it is now, but to be a Aſſiſtant to it, with a kind of Dependence, an amicable Correſpondence, which was duly ob ſerv'd with ſingular Profit and Edification, 'til i was juggled out of the Clergies Hands; ſinc which Time it has ſometimes been of wretche Uſe to *Doway College*, to encourage and enter tain diſaffected, refractory and diſcarded Mem bers, to the diſcredit of the Clergy, and ſcanda of the whole Church.

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† [Grego 13.] Perſpecta utilitate fructuque prioris ſe minarii, & in commodis quibus afflictebatur permotus A terum Romæ ſuis ſumptibus ſubſtituendum decreviſſet, & ad eam rem Gulielmum Alanum Thologiæ Doctorem Du aceni & Rhemenſis ſeminarii moderatorem Romam evo caſſet, ut ſimilis utrobique ſtabiliretur Inventutis Inſti tutio, & alterum Alteri domicilium mutuo ferret ſuppe tias. *Father* Parſons *in a Manuſcript Book, called* Philo pater. *Page* 35.

VII. Abou

VII. About the Year 1588. *Doway College* was very much pinch'd; their Remittances from *England* very ſlow; and the Number of Scholars ſtill Superior to their regular Income. Father *Parſons* was known to have collected, and got into his Hands vaſt Sums, in order to carry on the *Engliſh Miſſion*: And as yet there being no *Body* of *Engliſh* Jeſuits; Dr. *Barret* made his Application to Father *Parſons*, hoping to find him willing to beſtow part of his Treaſures towards the relieving *Doway College*. But the good Father had now laid new Schemes, and was caſting about to lay the Foundation of a College in *Spain*, which was deſign'd to bring up Clergymen, under the Tuition and Government of the Society: Dr. *Barret* was not Politician enough to fathom the depth of this Deſign; ſo he ſtruck in with Father *Parſons*, and diſpatch'd a Number of Scholars to begin this new Plantation. Their Names were, *Henry Lloyd*, *John Blackburn*, *John Boſwell*, *&c.* and their firſt Superior or Rector was *Rodriquez de Cabredo* a *Spaniſh* Jeſuit; and this was the firſt Eſtabliſhment of the *Engliſh* College at *Validolid*. In leſs than a Year part of theſe Students were ſent to *Sevil*, to lay the Foundation of another College in that City, under the Conduct of *Francis Peralta*, alſo a *Spaniſh* Jeſuit. In this manner the Intereſt of the Clergy began to be divided, * whilſt *Doway College*, the Mother of all this Offspring, was diſplum'd; ſmarted under very great Tryals; ſaw her Children documented after a new manner, and her cuſto-

* Horum omnium Collegiorum, Hiſpali, Valleſoleti, et Audo mari, initiis Collegio Duaceno ex ſua Scholarum abundantia fœcunda matre plurimos Subminiſtrante ubditos. Dr. *Worthington in Catalogo Martyrum.*

mary

mary Contributions running through anothe Channel, ſo as ſeldom to reach her. Theſe wer the Neſts which Father *Parſons* built for the Cler gy, but himſelf deſign'd to Sit the Eggs; an though his Intention was, that they ſhou'd a prove true to the Cauſe, yet now and the they ſhake of the Prejudices of their Edu cation, and her'd with thoſe who ſtand up fo the Liberties of the Mitre: So far am I fro robbing you of the Credit of theſe Foundatio in *Spain*, that I take them to be a main Artic againſt you, and a weighty Conſideration to mak good one of the principal Allegations of the H ſtory of *Doway College*: Becauſe 'tis viſible th this kind of Oeconomy has been the very Ro of moſt of thoſe things which have tended t wards making the Clergy Contemptible, if po ſible.

VIII. The College of St. *Omer*'s offers it ſe next in Courſe, which I will briefly touch upo with ſome particulars which attended its Fou dation. The fore-runner of this Eſtabliſhmen as you know very well, Reverend Father, was School erected in *Normandy* by Father *Parſons* I tereſt; who in the Year 1583. had procur'd Penſion of one Hundred Pounds Sterling, year Income, towards the maintaining of hopef Youths, and in order to give them ſome tinctu of Claſſick Learning, that they might be qua fied for more Noble Studies, and here and the one pick'd out to be incorporated into the Soc ciety. But the Death of the Duke of *Gui* who was the Donor of this Penſion, put a ſt to its further Progreſs; and put Father *Parſ* upon caſting about for ſome new Project. B it was 1593. Twenty Five Years after the Fou

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dation of *Doway College*, before he cou'd complete the Design he had of erecting a House for your Society at St. *Omer's*; which notwithstanding was then brought about chiefly by the *Spanish* Kings Donations, with other additional Helps, and Sums, which Father *Parsons* had procur'd to encourage the *English Mission*. * The main Intention of the King of *Spain* and others who contributed towards this Pious Work, was that it shou'd be as a Nursery to bring up Youth well qualified, to stock the *Spanish* Colleges. But instead of this, it has chiefly been employed in furnishing your Society; whilst every Class of Scholars is skim'd yearly for that end, and only here and there an obscure Lad, with a small cargo of *Latin*, is pack'd from *Syntax* with the Rectors Benediction; " and takes a Journey " over the *Alps*, or *Pyreneans*: And by this means " what was design'd to keep up the Credit of " the Clergy, is in some Measure turn'd to their " Destruction; and the very Root of their Re- " putation, and Fame, is struck at; and many " promising Youths are another Day traduced " for want of a Bottom, and barbarously ex- " pos'd as Blockheads, by those who made them " so. Now the Establishment of St. *Omer's Col-* *lege* was carried on with great Privacy by Fa- ther *Parsons*, and great care taken to conceal things from Cardinal *Alan*, and Dr. *Barret*, who very probably had several Caveats to put in. I am not Ignorant, Reverend Father, that all

* Hæc fuit Regis Catholici in fundando Audomarensi eorumque qui negotia Sollicitarunt ac promoverent intentio præcipua, ut in illo seminario Seminariis Hispanicis Soboles Idonea pararetur. *Moor Page* 246.

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along in your Anſwer, you pretend that *Alan* and *Parſons* went Hand in Hand in Affairs relating to the Miſſion and governing of the Colleges, which I take the Freedom to pronounce a Fiction, purpoſely contrived to juſtify Father *Parſons* coupling him with one, whom all allow to have been of a clean Character in all Reſpects whatſoever: For not to mention the Clergy Memoirs, which afford no Grounds for that extraordinary Friendſhip betwixt thoſe Two Perſons; that you may have no hole to creep out at, your own Story teller *Moor* * is very ſincere in this Matter, and in plain Terms declares that there was not a good Underſtanding betwixt them; for ſpeaking of the Foundation of St. *Omer*'s *College*, he tells us Father *Parſons* declin'd adviſing with Cardinal *Alan* in that Affair, and that both *Alan* and *Barret* were againſt what he did, becauſe ſuch an Eſtabliſhment, wou'd both withdraw the Scholars, and Collections deſign'd for *Doway College*.

IX. Now to paſs over ſeveral Reflections which might be drawn from hence to ſtrengthen ſome Paſſages of the *Doway Hiſtory*, particularly here ſeems to be laid good Grounds for what the Clergy in Father *Parſons* Days, and the Chaplain ſince has advanc'd to inſinuate, that Collections deſign'd for *Doway College* were employ'd towards the founding that at St. *Omer*'s; for as I take it, the Word *Subſidia* in Father *Moor* im-

* Alano præterea, Cardinali & Barretto Præſidi Duaceno non arridebat hoc novum domicilium, alio enim avertendam Juventutem, & *Subſidia* verebantur, & ſuum iſto non oxonerandum, ſed evacuandum ſeminarium. *Moor Page* 162.

ports

ports little leſs: However I ſhall not arraign Father *Parſons* for his Zeal upon this occaſion. I own St. *Omer*'s has been a Nurſery of very induſtrious Men, and able Grammarians. Nor do I take Father *Parſons* Politicks to have been ſo worthy of Cenſure, in that it ſeems more conduceable to the Publick good, rather to multiply Colleges than have one overcharg'd: And being that both were deſign'd for the ſame End, a leſs expert Caſuit then Father *Parſons* might think it no extraordinary Violation of other Mens Right, if part of the *Doway Subſidia* dropt ſhort at St. *Omer*'s. But becauſe you cry out ſo heinouſly upon this Subject, as if the Chaplain ſtrove to make Father *Parſons* a Cheat, in alienating Clergy-Collections: Though I ſhall not excuſe him in ſtraining matters a thought too far; yet it will not be amiſs to ſpecify in an Inſtance or Two what Grounds the Clergy have to harbour, but a very indifferent Opinion of ſome of your Society, as to this particular of alienating Penſions from their original Uſe: I own it looks like making the worſt of things, to ſay the Jeſuits by creeping into the Clergies Colleges had an Eye upon their Revenues, which they deſign'd to rowl in, as well as ride their Perſons: So I leave the Intentions of Men to him they cannot eſcape. * However I find the complaints of the Clergy recorded in Queen *Elizabeth*'s Reign, that the Society made a Hand of the Arch-Prieſts

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* *But alas too many of them (Clergy) we ſee are Bought and Sold to the Jeſuits thus from their Brethren; They having the Eccleſiaſtical Purſe of our Country wholly in their Pocket.* Mr. Anthony Copley's Letter, dated November the laſt, 1601.

Power to both the aforemention'd Purpoſes. * Complaints I ſay, were put up againſt that Adminiſtration: That the Collections which were gather'd for the Clergy, ſeldom or never wrought thoſe who ſtruck not in with the Jeſuits Faction: Yes ſo notorious was the Male-Adminiſtration of the Clergies Collections, that it was carried to *Rome*; and the Arch-Prieſt with his Confedrates were checked upon it, by † *Urban* VIII. with a ſtrict Charge to obſerve the Order of Charity, and employ things to their proper Uſes. But there is no occaſion of running up ſo high to meet with Practices of this Nature; nor ſhall I trouble your Reverence with repeating the old complaint of what becomes of the over-plus of *Roman College* Income, which formerly gave a Maintenance to Sixty Scholars, but by your Management is ſcarce ever Bleſs'd with half the Number? Have we not every Day before our Eyes Inſtances of the ſame Nature? Have not the Clergy almoſt every Year the Mortification to ſee you ſtep into Funds, which both an immemorical Cuſtom, and original Inſtitution, have appropriated to the Clergy; ſometimes upon the pretence that you are equally qualified to comply with what is enjoyn'd; other Times that

A. D. 1718. Their Num: ber was 32. in 1720 but 9.

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* Jeſuitæ tandem & Archipreſbyter eleemoſynas quæ per univerſum gregem in Incarceratorum ſuſtentationem & alios pios uſus à fidelibus erogantur in ſuas prius manus deportandas curant, quam in ege nos diſtribuantur, ea autem ad carceres mittantur, cum mandato, ut Illi Sacerdotes, qui abiis non ſtant earum non fiant participes. *Relatio Compendios à Page* 99.

† Monemus etiam ut eleemoſynas quæ quotannis e largitione fidelium copioſè admodum ut accipimus colliguntur ..... fideliter diſtribuas. *Breve Urb.* 8. *G. Blackwello Anno* 1602. *die* 5 *Octob.*

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the Stile of your Conſtitutions, and the Language of the Council of *Trent*, you are compriunder the Appellation of Clergy, and by is device 'tis notorious; you have run away ith the Maintenance of ſeveral Clergymen, inmuch that in their late Settlements and Writings lating to their Funds, and Donations, you ve obliged them by way of Caution againſt our Tricks, to inſert the Words *Secular Clergy*; rtainly, Reverend Father, there is a very remarkable alteration in your Society ſince the ays of Old, that your Anceſtors were ſo Zeaus in beſtowing Gifts, and raiſing Funds, for e Clergy, as you ſay; and that now your eads are continually at Work, how to make em both Poor and Contemptible!

X. 'Tis pretty Evident from what has already en alledg'd, that the Jeſuits were neither the ounders of *Doway College*, nor ever look'd with good Eye upon it, only whilſt Dr. *Worthington* l'd, who held it as it were in Fee from the Soiety; ſo that what Favours were ſhown to it uring that Reign, was all done to themſelves: s to what has happen'd ſince, 'tis viſible to all e World; that their Speeches, Writings, and ctions, do conſtantly tend towards beating own the Character, and Reputation, of that Mother Houſe, as will be made out when I come mention their late Attempts, to put a final eriod to its Being. I will proceed to take noce of a few other Foundations, and ſo take in and a new Article. You are ſenſible, Reveend Father, that though St. *Omer's College* was ounded in order to bring up *Engliſh*, yet it was ome time before you cou'd make it entirely our own. Your General wou'd not truſt it in ather *Parſon's* Hands, your Three firſt Rectors

being *Flemings*; Father *William Baldwin* was the first *English* Rector, and the Fourth in that Station. Neither is your Body as it now ſtands in a ſeperate Province of Antiquity ſo great, as under that Quality to claim either a ſingle Preference or Reſpect. Firſt you were ſcatter'd in other Provinces, and ſuch as were ſent upon the *Miſſion* into *England*, were govern'd by one whom you Stil'd *Prefect*, or Superior of the *Miſſion*; of which ſort there were Five ſucceſſively; *Parſons*, *Weſton*, *Garnet*, *Holtby*, and *Walpool*. But in the Year 1619. your Number encreaſing, you became a Vice-Province, in Conjunction with the *Belgick* Society; and it was 1623. before you had Credit enough to grow into an Independent Province. And thus 'tis but of late Years that you are what you are. At *Liege* you had a Noble Foundation beſtow'd upon you, for the Education of ſuch as aſpired after the higher Studies of Philoſophy, and Divinity. This College was begun in 1616. partly endowed in 1622. but plentifully endowed in 1626. by *George Talbot* afterwards Earl of *Shrewsbury*, but chiefly by the Duke of *Bavaria*. In the Year 1604. Father *Parſons* pick'd up a good Sum of Money in *Spain* in order to Eſtabliſh a Noviceſhip; his Friend in this charitable Gift was a Noble *Spaniſh* Lady *Aloyſia de Caravajal*. The firſt Place they pitch'd upon for this purpoſe was *Louvain*, in the Year 1606. But afterwards by the Aſſiſtance of *Blaiſe* Biſhop of St. *Omer*'s, means were found to lay hold of a Monaſtery of Cannon-Regulars at *Watten*. The Revenues were divided betwixt the Biſhop, and the *Engliſh* Jeſuits; and the Cannon-Regulars turn'd out and canton'd in other Monaſteries: A Grant of this Houſe was obtain'd from the King of *Spain* in the Year 161[illegible]

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but he kept them out of Poſſeſſion 'til 1613. For it ſeems the King of *Spain* was not very well ſatisfied with your Carriage in relation to the Gunpowder-Plot, which occaſion'd the Execution of his Grants being differ'd. About the Year 1620. *Anne*, Counteſs of *Arundel*, laid the Foundation of a Houſe for the Society at *Gant*, which is a retirement for thoſe who are either uſeleſs, or preparing themſelves for Action. I have been particular in theſe Foundations, not to Inform you, Reverend Father, who are already acquainted with things of this Nature; but to make good my Capital Aſſertion, which is to ſhew that the date of all your Communities is much later than that of *Doway College*.

XI. What I have produced in regard of thoſe Eſtabliſhments belonging to your Society, is equally true as to other Communities of *Engliſh*; for chuſe what Averſion you may have in ſhewing Reſpect to the Mother-Houſe. I believe other Orders will Glory no leſs in taking their Second Life from *Doway College*, then the firſt *Votaries* are pleaſed to derive themſelves from the Apoſtles. For diſtance of Time makes no difference in Characters, and Hereditary Merits, ſince the Church was not Eſtabliſh'd for a Day, or a Year, but for Perpetuity. However there is one thing I muſt make bold to Correct the Chaplain in; which is the Miſtake he lies under in making that Perſon only a Lay-Brother of *Weſtminſter-Abbey*, who joyn'd with the Clergy to Re-eſtabliſh the ancient Congregation of St. *Benedict*: For I find he was in Prieſts Orders call'd Father *Sebert Buckley*; the only ſurviving Monk of the *Engliſh Benedictine* Congregation; and unto whom Mr. *Edward Mayhun*, a Clergyman of *Doway College*, joyn'd himſelf after many

Years fruitful Labours upon the *Miſſian*, and in the Year, 1606. * laid the Foundation of their firſt Monaſtery, and Noviceſhip, at *Delowert* in *Lorrain*; calling to him ſeveral Scholars from the Clergy Colleges to concur with him, who ſoon after uniting themſelves to ſome of the ſame *Benedictin Order*, profeſs'd in *Italy* and *Spain*; they were at length confirm'd under one Preſident and Congregation. This Account I met with in † Dr. *Pitts*, || Father *Clement Reyner*, * and other Hiſtorians of thoſe Times.

XII. Now if other *Engliſh* Communities are willing to give up the Cauſe to *Doway College* as to Priority of Inſtitution; I preſume you of the Society can have very little to ſay on that Account, ſince you your ſelves have been ſo careful to tranſmit to Poſterity, and diſtinctly

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* Anno Sequenti, 1606. Cæperunt iidem Religioſi in Lothoringia reſidere ubi paulatim Novitiatum inſtituerunt collatis partim ex Anglia præſertim vero ex Angloru ſeminariis Scholaribus, atque Sacerdotibus. Dr. *Thom Worthington in Catalogo Martyrum.*

† Factus tandem Sacerdos [Edwardus Mayhun] in A gliam ad vineam Domini excolendam remiſſus eſt, u poſtquam 12. Annos, magna diligentia, nec minori fruc deſudaſſet Habitum Sancti Benedicti à Reverendo Pat D. Segberto unico Monaſterii St. Petri ad Weſtmonaſte um relicto Monacho ſuſcepit. Dr. *Pitts de Scrip. A paginâ.* 816.

|| Mortuo igitur in vinculis Egrgieo Confeſſore Chri D. Fecknamo ſupervixit D. Segebertus Buckley Mon chus Ipſius. *Clemens Reynerus Apoſt. Boned. p.* 242.

* In hac ultima Angliæ ut ita dicam converſione p curanda (quam per Seminaria deus inchoavit, & cum i placitum fuerit tandem aliquando perficiet) & ſi diu n antevenerunt Preſbyteri Sæculares, & ſicut numero oper riorum, ſic & Martyrum Superant, non tamen de eſſe n bis ordinique noſtro voluit Deus aliquos. *Idem ibid page* 247.

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mark down the Steps you have made, ſince your late appearance in the World: So that unleſs it be ſuch who have not the opportunity to inform themſelves, or are willing to give Credit to all you advance, no others can be carried away with ſuch Pamphlets as you publiſh, to magnify your ſelves above all the reſt of Mankind. I own other Orders might with ſome colour of Truth make themſelves buſy betimes in the *Engliſh Miſſion*; for though in general their Communities were entirely broken, and ruin'd, yet ſeveral particular Perſons eſcap'd the heat of the Battle, and might make a Head under St. *Peter*'s Banner. But you of the Society as you are debar'd from having any Veterans, upon Account of your Yeſterdays Appearance; ſo you can lay no Claim by an old Charter, but come altogether upon your good Behaviour. But God be praiſed, the Soil and Air has agreed very well with you; for though at firſt you moved very unwillingly, ſo that Cardinal *Alan* was forc'd to importune your General a long Time, before he wou'd ſend you ſo much Northwards; yet now you have forgot your precarious Admittance, and have perſwaded your ſelves, that the Spot of Ground is your own; and that others are only improperly engag'd in that Work, as your Recorder * *Moor* is pleas'd to expreſs himſelf upon this Occaſion.

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* Magis enim fortaſſe propriè & magis convenienter (abſit verbo invidia) hujuſmodi Miſſiones Societatis hominibus, quam Sacerdotibus reliquis committuntur. *Moor. page* 152.

Fifth LETTER TO THE English Provincial.

Reverend Father,

1. THO' I have no occaſion to look fo any other grounds of thoſe Divi- ſions, which have happen'd amongſ the *Clergy*, beſides their incongruou Education under your Society, and the wretche Pains ſome of your crafty Members take to nou riſh Faction in ſome untractable Clergy-men and harden 'em in their ill bent, yet that I ma omit nothing which may ſeem requiſite to ren der my Performance full, and perfect; after th Account I have given of the Engliſh *Colleges* i my laſt Letter, I ſhall in the next place take no tice of your early Attempts againſt the *Roma College*, and how far in reaſon you may be judge buſy and unneighbourly in that Affair. Th Perſons united in the main concern both as t Religion and other matters, may fall by th Ears together in little and unſeaſonable Animo ſities, yet 'tis certainly a very un-evangelic Piece of Policy, to lay Schemes from whenc ſuch Jarrings are unavoidable. Of this Natu is the Education of *Clergy-men*, amongſt tho who are known to entertain no other liking t 'em, beſides what *Chriſtianity* obliges them to. need not repeat ſeveral matters, which we prævious to the Diſturbances in the *Roman* Co

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lege. The *Chaplain* in his Hiſtory and your pretended Anſwer have been particular enough upon this Head, and tho' you vary in your Story in ſome circumſtantial matters, yet there is little Diſagreement in the Subſtance. That the Roman *College* was taken from the *Clergy*, and beſtowed upon the *Jeſuits*, is plain matter of fact. That the Students who were diſguſted with their Welch Preſident Mr. *Clenock*, had under-hand dealings with the *Society* is no leſs manifeſt. And alſo that Dr. *Lewis Archdeacon of Cambray* and afterwards Biſhop of *Caſſano* with other Eminent Men of the Clergy, look'd upon themſelves as injur'd in this Encroachment, is no leſs perſpicuous from their conſtant Complaints againſt your Proceedings. I do not mention you as the original Cauſe of thoſe Diſturbances, which brought about that Revolution. I am not ignorant it was the effect of ſome caſual Diſputes betwixt the *Scholars* and their *Superiors.* But that you fiſh'd in troubl'd Waters, that you laid hold of theſe occaſions, and in a *Chriſtian and modeſt way* improv'd them to your own Advantage, and at length made the Uſurpation, rather a Work of Superior Powers than of your own Ingenuity and Contrivance; there is no Man, but may diſcern it with half an Eye. It wou'd have gain'd you more Applauſe with Men of honeſt Principles, if you had told your Story plainly as it happen'd, without alledging Reaſons to juſtify your Conduct. If you had honeſtly ſaid, that finding the *Clergy* ſomething at variance amongſt themſelves, npon Account of their preſent Superior Mr. *Clenock*, you interpoſed to make Friends, and at the ſame time inſinuated, that in caſe it ſhou'd be thought fitting to leave things to your Direction, you did not in the leaſt doubt by your

your reaſonable Condeſcenſions to unite and give Content to both the jarring Parties. But not willing to own you ever did amiſs, or made a falſe Step, you endeavour to conceal your unfair Practices under ſuch thread-bare Mantles and incredible *Apologies*, that I am aſham'd to repeat 'em. For who will give credit to what you alledge in your Defence, *page* 47. *That the Fathers of the Society abſolutely refuſed the charge of this new Seminary.* For my own Part, *Reverend Father*, you may be ſenſible I cannot flatter, and ſo I muſt beg your Pardon, if I cannot believe you in this point; and that for as many Reaſons as there are Stars in the Firmament. If you made ſuch a Refuſal, I am confident 'tis the firſt and laſt you ever made in that Nature. But to refuſe it, and afterwards accept of it upon the Motives you mention, is really very diverting. It ſeems the diſaffected Scholars made a Petition and ſubſcribed their Names, that they were willing you ſhou'd accept of it. A weighty Reaſon I muſt needs own, when Rebels petitioning is judged a ſufficient Motive, to alter a Scheme of *Government.* But if petitioning and ſubſcribing be ſufficient, I will engage to procure the Votes and Hands not of a few *factious Scholars*, but of all the *venerable Clergy* of *England*, to induce you to ſurrender, but what was obtain'd with Pleaſure, cannot be parted with without Regret.

II. But there is another Reaſon yet behind and oh! The Hardſhips the *Poor Society* undergoes to accept of 2000 *l.* a year, ſo contrary to their Inclinations! A ſtrict Precept of Obedience muſt come forth to oblige them to accept of the *Roman College*, otherwiſe it had fallen *eſcheat* to his Holineſs. But what is it you mean, *Reverend Father?* Will any one who ever heard of the

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Name of a *Jesuit*, take you to be serious? I know you were disturb'd at the *Chaplain*'s Historical Allusion, concerning the *Saxons* and the *Britains*, which seem'd to touch you a little in regard of the Method you made use of to get the Roman College into your Hands. But I must imitate him so far, as to observe out of our *Chronicles* something of your Conduct in the cunning Steps taken by *Richard* III. This bold Usurper made many believe, or at least attempted it, how unwilling he was to accept of the Crown of *England*. That he was contented with the narrow Fortune Providence had mark'd out for him, and that upon many Accounts he was unfit to bear so great a Burden. And yet all the while he was ready to burst with ambitious thoughts, packing the Cards and tampering under-hand to bring the Business about; and was already up to the Knees in Blood by the Murder of his Brother and Two Nephews, to pave the way for it. I own the Allusion is something harsh and disobliging, but make slaughter'd *Reputations* the Sacrifice instead of slaughter'd *Relations*, and take as much of it as will suit to your purpose.

III But to be sincere with you, *Reverend Father*, all I can say is this: If things really are as you seem to make 'em, the *Society* is very much alter'd in practice from their Ancestors. I have not seen the Days of *Abraham*, and yet it is in my Power to recount how in the Reign of the late King *James*, there was no need of a Precept of Obedience to induce you to accept of, if not seize upon what appear'd to be a Right and Property belonging to others? If the *Savoy* came into your Hands by over-reaching, *Lyme-house* by Calumnies, and *Holy-well Chappel* by open force,

force, there was no occaſion of Precepts of Obedience to oblige you to accept of thoſe Preſents. *F. P*-----*s* who then ſat at the Helm of Affairs, was able to skreen ſuch violent Proceedings, and found a ſhorter way to bring you into Poſſeſſion, than that of *Obedience*. And I am very much miſtaken in my Obſervations: If all the *Funds* you are now ſeized upon in other Nations, and the *Families* you are crept into in *England* be entirely the Reſult of your Obedience; unleſs you mean Obedience to ſuch Superiors as put you upon thoſe Tricks. For this indeed literally makes void my Obſervation, tho' it leave you in the ſame State, as to your Juſtification in the main; for 'tis all one to my preſent purpoſe, whether it fall upon Superiors or Inferiors. So I own I am at a loſs in my Reflections. For I ſhou'd conſider the ſlippery Conſtitution of thoſe I deal with, and that there might be an Equivocation in the Caſe. And that the Obedience you mean was only in regard of each other, (and I ſuppoſe you underſtand your ſelves) and ſo we agree in the ſame Story. And I am fully ſatisfied you were obliged by a *Precept of Obedience* to take the *Roman College* into your Hands.

IV. Thus, *Reverend Father*, I leave you in Poſſeſſion of the *Roman College*, nor ſhall I concern my ſelf much hereafter, how you came to be Maſters of it. And tho' I cannot o'ercome my ſelf ſo far, as to think you were either unwilling to embrace it, or unactive in obtaining it, yet I ſhall but looſe my time in looking ſo nicely into an Affair, where certainly politick Heads took as much care to conceal their *Engines*, as they did to ſet 'em at work. But I muſt proceed to the Second Diſturbance, which happen'd in the Roman College, in oppoſition to

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the Intereſt you had eſtabliſh'd. The Subſcription of 33 Scholars in your Favour made your Party very conſiderable, but no Revolution can be ſo very compleat, but ſome ill Blood will be left, and now and then, Men will manifeſt their Inclinations for a *former Reign*. For many of the *Scholars* finding themſelves obliged to ſubmit to this new *Scheme* of the *Society*, and underſtanding at the ſame time, that Dr. *Lewis*, Mr. *Clenock*, and ſeveral others amongſt the Clergy were much diſpleaſed to ſee the Reputation of their Body endanger'd by theſe Methods. It put 'em upon expedients to recover their Liberty and great Diſturbances happen'd in the *College* which were very laſting, (being ſtill a foot to this day, as to the Subſtance of the Quarrel) but without Succeſs. In the firſt broyls the factious *Party* fell upon their right ſide, and found ſome-body to back 'em in their Pretenſions, and the *Clergy* were thrown out. But in theſe Latter Jarrings in favour of the Clergy, the Scholars were forced to ſtand upon their own bottom, and were treated with Ignomy, becauſe their Attempts proved unſucceſsful. Many were diſmiſs'd, and others thought it Prudence to ſpin out their Apprentice-ſhip under an occaſional *Conformity*. However great Care was taken to prevent ſcandalous Clamours. *Alan*, *Stapleton*, and others looking upon it as a Piece of Levity to be altering Schemes every Day, uſed their Endeavour to keep the *Scholars* and *Jeſuits* at a good Underſtanding with each other. Some blamed one Party, ſome the other. Things ran on in this manner till about the Year 1596. Dr. *Barret* Preſident of *Rheims College*, took a Journey to *Rome* to diſcover the bottom of theſe Diſcontents. For now it appear'd that the murmurs of *Boys*, were

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grown to be *Old Mens* Complaints, and many *venerable Clergy-men* both in *England* and *Flanders*, play'd upon the ſame Srting.

V. When Dr. *Barret* arrived at *Rome* he was very much ſurprized at the Conduct of the *Society*, and upon an Inſpection found the *Heads* of the *Scholars* Complaints to be very material, and not childiſh Exceptions, which are uſual upon ſuch occaſions. *Firſt*, that they were cut ſhort in their Studies, and not ſuffer'd to qualify themſelves ſufficiently for the Miſſion. *Secondly*, That they receiv'd ſeveral ſcandalous and untractable Perſons, which had been ejected from the College of *Doway*. *Thirdly*, That ſuch as ſpoke with Diſreſpect and a leſſening of the Clergy, were careſſed and applauded in it by the *Jeſuits*. And that *Father Parſons* Books which had occaſion'd ſuch Perſecutions in *England*, were daily read and extoll'd in the *College*. Theſe Articles were Part of that *charge*, which the Scholars drew up againſt the *Jeſuits* in the *Roman College* upon the Second Buſtle.

VI. 'Tis true, *Alan*, *Stapleton*, and ſome others, were not for humouring the Scholars ſo far in theſe Complaints as to turn out the *Jeſuits*, and 'twas this Moderation of theirs which occaſion'd thoſe Letters, which make ſuch a Figure in your Anſwer to the *Hiſtory of Doway College*, and which amount to no more than that Men who are ſtudious of Peace, are not for introducing changes upon a tumultuous Remonſtrance of Aggrievances. It was not the Subſtance but the manner of the Scholars Proceedings, which made ſome Clergy-men cautious. For 'tis well known from infinite other Occurencies and Memoirs, that what the Scholars went upon in their

Insurrections was allowed by the chief of the *Clergy* at that time, as it is by that venerable Body at this Day; since they have still the same Objections against the Management of the *Roman College*, with many aggravating and additional matters, which render that *Oeconomy* insupportable.

VII. Now, *Reverend Father*, make your self Judge, if you are not highly to blame, in giving that Account you do of these Disturbances, which happen'd in the *Roman College*, and in representing those Gentlemen who opposed your violent Proceedings (and who otherwise proved themselves to be Persons of singular Merit) in the blackest of Colours, and attributing the Misfortunes of one or two of 'em to the whole, and after the customary Method of your Society, make every unfortunate Accident as an Effect of the Disrespect shewn to the *Jesuits*. You cannot certainly be Strangers to the visible Partiality you shew in this Controversy, and in how different a Stile you express your selves in regard of the Scholars, who opposed you and stood for you, in the Two Insurrections. For tho' upon both occasions the *Scholars* appear'd blameable, in disturbing the Peace and Discipline of a Community under Lawful Superiors, yet forsooth, in one case every thing is mollified, and they were only *Malecontents*: but in the other they were *factious* and *unpardonable Rebels*. In the one case they were to be permitted to a *Parley*, subscribe their Names in order to alter the Scheme of Government, and this Carriage you think fit to mention as a strong Inducement for your Acceptance of the *College*. But in the latter they were not to be heard

heard but be dismiss'd with Disgrace, and afterwards traduced as *Spies*, *Libertines*, and *Enemies* to the Church (and according to your charitable Observations) punish'd visibly by Heaven for crimes committed against the *Society*; which I believe all will own to be a very hard Censure, since the Reasons those latter went upon were allowed, and still are allowed by the Clergy. So that if I draw my Inferencies justly, you cannot paint 'em out in the manner you do without severely lashing the Clergy. Which I suppose you partly design; nor are you much concern'd where the Blow falls. You must defend the *Society*, and cost what it will, you are resolv'd to canonize no Man who oppose you.

Sixth

Sixth LETTER
TO THE
Engliſh Provincial.

Reverend Father,

WHAT I mention'd in my laſt were only Preparatives for a greater Enterize, by ſubduing the *Roman College* and nibg at *Funds* deſign'd for the *Clergy* you endeaur'd to ſecure their *Outwarks.* But it was the llege at *Doway* you chiefly had your Eye upon, d you had a fair Proſpect of getting it entire into your Hands, when *Alan*'s Goodneſs and rrett's Timerouſneſs had paved the way for *Fa*r *Parſons* Deſigns upon it, by means of his good iend and Creature Dr. *Worthington.* For upon r. *Barrett*'s Deceaſe, *Father Parſons* not content th the Conqueſts over the *Clergy* at *Rome*, he kes Intereſt to have Dr. *Worthington* placed at e Head of the *Clergy* in *Doway College*, who in ttle time diſcover'd himſelf and his good Innations towards your *Society*, by allotting a Penn towards maintaining an Engliſh *Jeſuit*, who de a weekly Viſit to hear the Confeſſions of e *Doway Scholars*, as if the *Clergy* were unqua-ed for that Function. And this is no Fiction mine, but what *Father* * *Moor* himſelf thought

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* Ut Barretto Seminarii Duaceni Præſidi defuncto (Pars procur'd) ſubſtitueretur Thomas Worthingtonus hoc ſocietati conjunctiſſimus, aliique adjungerentur Pacis amantes,

fitting to take notice of in his Hiſtory, where h
plainly diſcovers your Society's buſy Temper i
interfairing with the *Clergies* Concerns, and fin
ding means to make 'em accept of ſuch Superio
as were entirely yours.

II. And from theſe Conſiderations I ſhall mak
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fence, *Page* 50. That *Dr.* Worthington's *Deſign*
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plain terms affirm he wou'd do it (a freedom
Expreſſion not uſual when Perſons are for un
dermining others) all his Actions ſpeak plai
enough what he was about; and queſtionle
things had gone on as they did at *Rome*, if
timely Remedy had not been provided. So
commend your Conduct in treading very ſoft
upon this *Gentleman*'s Grave. As I find upon oth
occaſions where your Caſe is deſperate you a
entirely ſilent, and where it has but an indiff
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adderetur preterea è Societate, vir gravis qui in Colleg
Patrum diverſans quot hebdomadis adiret ſeminarium il
adoleſcentum Confeſſiones exceptarus. *Moor Page* 248.

chosen *President of Doway College* in the Year 1599, and that every Day he took pains to secure the House to your Interest; and as it appears by both their Letters he was no better than *Father Parsons* Substitute. But it was decreed that *Doway* shou'd remain to its old Masters, and Founders, for just as it was tottering into the *Societies* Arms, the *Sun* began to set upon Father *Parsons* at *Rome*. The *Clergy* found a means to be heard. Dr. *Worthington* was desired to surrender up the Care of the *College*, and to leave an invincible proof to the World, that he only borrow'd the Mien and Dress of a *Clergy-man* he bestowed, (upon his Resignation,) his Body upon those who before possessed his Soul and Affections, and stands recorded in your *Society* as one who departed this Life in the 6th Month of his Noviceship, as Father *Moor* gives an Account in his *History*. And this is what you call a going Hand in Hand with the *Clergy*; which by a much more proper Name may be term'd a Riding and Enslaving 'em.

III. Now after all this, to produce *Father Parsons*'s Letter to Mr. *Bircket* Superior of the Clergy, wherein he takes some pains to clear himself and his Brethren from affecting *Superiority* is a needless trouble you give your selves, since there is no likelyhood of its gaining Credit. For he must be bless'd with a better faculty of reconciling Mens Words, and Actions, than I can pretend to, that can make verbal Protestations a token of Innocence where a Person is taken *in flagrante*. I own his Words are circumstantially Solemn as being writ not long before his Death, and as they are related in *Moor page* 387, significant enough to clear him from encroaching Attempts both in Actions and Thoughts. *Nunquam*, says he, *ex parte nostra cupiditas ulla fuerit Superioritatis*.

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tatis. But then there appears such a constellation of Intrigues, in his Life, which overthrow the genuine meaning of these Words, that no thinking Man can assent to 'em as they lye. I have, upon other occasions, given you sufficiently to understand how weak and childish those Inferences are which are drawn from bare Words in opposition to a Series of *ouvert Acts.* You wou'd have the World believe that Father *Parsons* and the *Jesuits* never affected *Superiority* over the *Clergy,* when all your own Memoirs agree that they placed a *President, Masters, Confessors, &c.* over 'em at *Doway,* who were Persons hotly engaged in your Interest, contrived 'em to be govern'd in *England* by an *Arch Priest* your known Creature. Have the Modelling of the *Clergy* in their Youth in the *Spanish Colleges,* and that of *Rome* as to Inclination and Principles with the opportunity of giving 'em a Tincture favourable to the Society. Besides many other little Tricks, and Engines every day set a Work to catch hold of the necessitous Circumstances, or disgusted Temper of their Brethren, whom you make it your business to hook in to your Interest, and gratify 'em with fair Promises, and doing the Drudgery of a *Confessor* where you Rule in chief notwithstanding your contrary Inclinations of never *affecting Superiority.*

IV. But if I must be obliged to own that Father *Parsons* ever made such a disclaim of *Superiority* as the Letter you mention, seems to import I shall also be obliged to be something rude upon his *Politick Memory,* by begging leave to adhere rather to what he did than to what he said. His Deeds he must stand or fall by, but his Words are not so very unalterable in their Signification and Stiff-waisted, but by the Virtue of a *mental Reser-*

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ation there may be some Hole to creep out at: o that when he pretends he affected no *Supe-iority* over the Clergy, perhaps he might reserve e Word *Unlawful* in the Cabinet of his Mind, be added to the Word *Superiority*, which will t all things to Rights; for whilst he acted *ad ajorem Dei gloriam*, and in compliance to his Su-eriors Will, he cannot in your *System of Morals* e thought to have affected an *Unlawful Superi-ity* over the *Clergy*. I wou'd not have you to ink, *Reverend Father*, that I impose upon you this nice Construction of your Words: I only ing an Instance to illustrate the Doctrine of our Ancestors, *Parsons*, *Garnet*, and *Southwell*, nd apply it in due Time and Circumstances. ather *Parsons* is mention'd as the Author of a reatise in Defence of Equivocation. * *South-ell* at his Tryal maintain'd in open Court, that was not only Lawful to conceal things under Equivocation, but also to confirm with an ath, that a Person had neither done nor seen mething that was inconvenient to Acknow-dge. † And *Garnet* tells us roundly, that 'tis al-ays Lawful to Equivocate when we cannot re-rn a specifick Answer without some Incon-nience to our selves, or others. Now if we ay apply *Garnet*'s Rule to *Parson*'s Case, 'tis anifest he did not think himself obliged to speak s Mind clearly in the Letter he writ to Mr,

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* Jurares si saperes te nescire. *Southwell in Moor. page*

† Non enim docemus nos promiscuum, & arbitrarium qui vocationis usum ..... licitum tamen prædicamus n quæritur aliquid cui sine nostro alteriusve in com-odo non possumus clarè respondere. *F. Garnet in Moor.* ge 317.

Birkett. For by owning that he or the *Jesuits* affected *Superiority* over the Clergy, (as they were then accused) the Charge being odious it wou'd have lost the *English Society* in the Opinion of all those who had hitherto been kept in the Dark, in relation to those Contests which the *Jesuits* all along pretended were betwixt *Clergy* and *Clergy*, but indeed were betwixt the *Clergy* and the *Jesuits* behind the Curtain. You see, *Reverend Father*, how I labour to reconcile *Father Parsons* to himself; but I hope there is no harm in making him Answer according to his own Principles.

V. In this manner it was that *Doway* escaped you, though you cannot escape the odium of such an Attempt. But Men inur'd to Labour and Toyl, are indefatigable; so I find you rather changed your Methods of Fighting, than desisted from such kind of Enterprises. The *Clergy* cou'd not be devour'd at once; so in the next place you found out a means to attack them separately, and make use of peaceful Stratagems when more violent Methods fail'd you. For by tampering with several considerable Members of that Body Time after Time, you prevail'd upon them to joyn with you, and enrol themselves in your *Society*; in so much that the greatest part of Father *Moor*'s History is taken up in recounting the Exploits of such Eminent Clergymen as have incorporated themselves amongst you. * Some of whose Names I have placed in the Margin

* Edmund Campion, *Batchelor of Divinity of* Doway. Thomas Laithwait. Andrew White. Edmund Brook. James Blondel. Richard Blond, *vice Provincial.* Edmund Arrowsmith, *Martyr.* John Bennet. Richard Holtby.

as well for the *Clergies* Credit as yours: And as they were Persons whose Merits made them acceptable to the *Society*; so the Clergy cou'd not but be Sufferers by the loss of them. Now 'tis visible to any one that had never any stop been put to these Politick Methods, the *Clergy* in a short time must have been reduced to a very low Ebb, since every Day Baits were thrown to catch them. But his Holiness being inform'd of these Proceedings, and being unwilling that the Clergy shou'd be exposed to such Inconveniencies, a Decree † was issued out that no Member of the *English* Colleges under his care, shou'd enrol himself in any *Religious Order*; which if he did, the *Profession* or *Engagement* shou'd stand Void. This Decree was back'd with the Form of an Oath, which all the Members were to take, and which laid the same Obligation upon them, of not entering into any *Religious Order*, without the express Licence of the Holy See.

Prefect of the Mission. Thomas Garnet, *Martyr.* James Pollard. Thomas Fitzherbert, *Rector of the* Roman *College.* William Holt. John Worthington. John Hart. Thomas Good. Thomas Darbyshire, *Doctor of Divinity.* Thomas Stephenson. John Gibbons, *Doctor of Divinity.* Thomas Warcop. John Warner, *Confessor to King* James II. N. Postgate, *Rector of the* Roman *College*, &c. *Names of Clergymen who became Jesuits.*

† Preterea de mandato similiter speciali ejusdem Sanctissimi Domini nostri; Statuit, & decrevit neminem deinceps prædictorum Alumnorum contra infra Scriptam Juramenti formulam in aliqua Religione, Societate, vel Congregatione Regulari à Superioribus recipi, nec ad Professionem admitti posse, vel deberi, alioquin receptio, & professio nullæ sint, & nullius Roboris & firmitatis. *Urban* VIII's. *Decree.* 1625.

VI. Now I muſt needs own 'tis ſomething diverting to obſerve how you mince theſe matters, with a deſign as it were to intimate that they are things of no great Moment, nor worth taking notice of; and ſo you acknowledge, *page* 107. *that perhaps the Chaplain may have been inform'd of ſome ſuch Oath.* But you wonder how he came to be let into the Secret of your *Societies* murmuring againſt it, or what Proofs he can alledge, that it was ſo much to their diſliking. I am not able to gueſs what ſort of Proofs you want, or whether any be requiſite where the Guilt is ſo notorious: You ſeem not to diſown your murmuring, but admire how the Chaplain came to be ſo near as to hear your Reſentments; but they were not ſo very private, but both he or any body elſe might come to the knowledge of them. Thoſe who were ſo loud in your Praiſes did not whiſper this matter which they were ſenſible ſo viſibly Eclips'd your *Grandeur.* Nor is the diſcretion of your *Devot* ſo very remarkable, but they have often been check'd upon this Subject; when in the vehemency of their Diſputes, they have in Equivalent Words blam'd the Pope for enjoyning an Oath which tended ſo much towards the prejudice of the *Society.*

VII. Again, if you are known never to have mention'd this Affair but in a cavalling way. If as the Chaplain takes notice, you always ſignify Tokens of Diſlike: If you have been obſerv'd to have perſwaded thoſe under your Direction to alienate Penſions, which were fixt on the Popes Colleges, upon Account of, the *Oaths* being an inſupportable Clog. If theſe Particulars ſhou'd be atteſted by living *Affidavits* you may do as you pleaſe as to the crediting them

them ; but I don't think it is worth any Man's Labour to proſtitute his Conſcience, in bringing you in as Guilty of ſuch puny Delinquencies, who otherwiſe ſtand arraign'd and convicted of ſeveral other Matters more deſtructive of the *Clergies* Intereſt ; but to make it appear further, how far you are from being Innocent in what regards your murmuring againſt the *Oath* ; have you not actually put your Murmurs in Execution? And regardleſs of the Pope's Decree, eſtabliſh'd a Belief that it was invalid upon Account of its being *Impedimentum majoris boni* ? And upon this Bottom have not ſeveral been at all Times admitted amongſt you, contrary to the Deſign and litteral Import of the ſaid *Oath* ? And was not *Alexander* VII. obliged by a new Declaration of the former Decree to ſtop your Proceedings? And yet notwithſtanding all this, do you ceaſe to Grumble ? To tell you what I really think. The *Chaplain* has been too Modeſt, in repreſenting that to be only a murmuring, which His *Holineſs* Eſteems a violation of his Orders.

VIII. But let things be as they will, you wou'd ſeem at leaſt to have caught the *poor Chaplain* in a very incongruous Reflection, as if his Notions did not hang well together. Your Obſervation is this. Firſt, That the *Jeſuits* cannot be ſuch deſpicable People as he ſtrives to make them ; ſince the moſt diſcerning Men of the *Clergy* were ſo charm'd with them, as to unite themſelves to them ; and that they were ſo eagerly bent that way, that the *Pope* was forced to preſs an *Oath* to keep them back. And again ; ſay you, How comes the Chaplain to treat theſe worthy Perſons ſo rudely, unleſs he takes them to have quitted all their Noble Qualifications,

by

by becoming *Proſelytes* to the *Society*? But you drive on too faſt, *Reverend Father*, and make the Chaplain more your Enemy than he wou'd be; you ſhou'd conſider that though he does alledge ſeveral things againſt you, in regard of your *Politicks*; yet 'tis not his meaning that you are deſtitutive of many commendable Ornaments and forcible *Attractives*, nor that ſuch as come over to your *Party*, do either want Learning or other Endowments; but on the contrary he ſuppoſes them eminently qualified upon many Accounts. And as you are remarkable in laying many Baits, and fitting them to your purpoſe; ſo others have more Motives than one, to deſert their own *Party*, and follow yours. Men of very diſtinguiſhable *Parts* forſake their *Prince*, to run into an Enemies Camp, which ſometimes they are driven to by Revenge, or hopes of Preferment, and ſooth'd up in Animoſities; with many other ſuch like Provocations. It wou'd be odious to apply theſe Motives, but 'tis enough that ſuch things may be: And 'tis a ſingular Token of his *Holineſs*'s Prudence and Love for the *Hierarchy*, that he found out a Method to provide againſt ſuch Inconveniencies.

IX. What you obſerve in the next place, that the *Chaplain* muſt certainly Judge thoſe to looſe their good Qualifications, who Liſt themſelves amongſt you: Though I am a Stranger to his Thoughts in this reſpect, yet 'tis remark'd by ſome who are not unskill'd in things of this Nature, that beſides a change as to *Dreſs*, there is ſome other more conſiderable Alteration, in ſuch as make themſelves Members of your *Society*. For Inſtance ſake, many Perſons of very mean Capacities have by I don't know what ſort of

Chymiſtry,

Chimistry, been exalted into very *Eminent Divines*. The formality of a *Fourth Vow* and a splendid Dinner, has render'd others able to Cope with the *Graduates* of any University; whilst others of a very common reach in managing Affairs, are in a trice grown up into consummate *Politicians*. 'Tis not my present Business to Examine what Truth there may be in these Observations; all I can say is this; whilst you please your selves with the Thoughts of being able Men, and generally make this the Subject of your Conversation; this Opinion is embraced without Opposition, and easily finds Admittance amongst all your *Admirers*; whilst the rest of Mankind (otherwise giving you your due) do believe such as Enter amongst you in putting on your *Habit*, do likewise subject themselves to many conceited Notions which Reign amongst you, and bid adieu to a great many *Substantial Ideas* they were enrich'd with before they knew you. But 'tis not my Business to justify the Chaplain in every little excursion of his Pen.

End of the Second Part.

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THE Secret Policy OF THE English Society OF JESUS.

PART III.

The Life, Politicks, and Writings of Father *Robert Parsons*, First Superior of the English Society.

His True Character from a Friendly Hand. His Installment as Superior of the Mission. The vain Attempt to make him a Cardinal. With his Disgrace at the Court of *Rome*.

With several nice Observations relating to the General Story of those Times. And the English Jesuits and Clergy compar'd as to their Publick Performances in the way of Learning.

LONDON, Printed and Sold by *John Morphew* near *Stationers-Hall*. 1715. (Price 6 d.)

THE SECRET POLICY OF THE English Society.

PART III.

he Life, Politicks, and Writings of Father *Robert Parſons*, Firſt Superior of the Engliſh Society.

Seventh LETTER TO THE English Provincial.

Reverend Father,

I Cannot tell how you reliſh'd my laſt nor do I believe this will pleaſe you much better; for I am now entering upon Father *Parſons* Character, and if I dertake but to make good the *Tythe* of what e *Chaplain* alledgeth againſt him, I am ſenſible muſt expect no quarter. His Memory is dear the Engliſh Society, as being the Father of eir Politicks, and Origin of their preſent flouhing State and Splendor. I obſerve an unacuntable Variety in Mens Inclinations, as to

the Judgment they frame of the various Occu
rencies of this Life, which I ſhall not pretend
reconcile, ſince they not only daily vary fro
each other, but from themſelves Not a litt
of this Variety appears in the Opinions M
have of theſe Diſputes, betwixt the *Jeſuits* a
the *Clergy*. I am inform'd that ſeveral who re
your Anſwer, expreſs'd a viſible Indignation
gainſt the *Chaplain*, when they came to re
over the charming Characters you give of F
ther *Parſons*, *Weſton*, &c. Is it credible, ſa
they, that Perſons of ſuch noted Zeal, Pie
and Candour, can be what the Chaplain ſee
to make 'em? Now for my Part I was do
right aſtoniſh'd, nor cou'd I imagin what y
wou'd be at, when you talk'd of *Viſions*, *Epita*
and *caſting out of Devils*. It was not expec
you ſhou'd write Panegericks of them, but a
ſwer to their Politicks; we are ſenſible of
good Inclinations you harbour for one anoth
and it wou'd diſappoint all Mankind to h
you ſpeak either ill of your ſelves, or ex
ordinary well of any body elſe. I cannot le
the *Chaplain* had any Deſign to make War w
the *Gods*, or invade any Man's Sanctity.
meaning ſeems not to have been to derog
from any of your Societies *moral Worth*,
to interfair with mattters of ſo nice a conce
as to determin how much, or how little, t
might be in favour of Heaven; and for
Part, I am willing to ſubſcribe to Father P
ſons Canonization, or any of his Aſſocia
If the *Rota* approves of their Sanctity. But
me, *Reverend Father*, are yo all ſo unread
the Book of corrupted Nature, ſuch Strangers
the attractive force of Education, and do
ſtick Intereſt, ſo very ignorant of the polit

Tend

Tendencies of Mankind, as to think, that Saints can always live, without ſometimes diſcovering themſelves to be Men. 'Tis not the purified Title of *ad majorem Dei gloriam*, that can hinder Men from mingling now and then ſome worldly Allay with their very beſt Performances. There was a *meum* and *tuum* amongſt the Apoſtles and Primitive Chriſtians, both in regard of Perſons, and Things. St. *Paul*, as I have hinted before, cou'd not brook the Impertinence of ſome upſtart Apoſtles, who ſtrove to run away with the Credit of converting the World, without a ſmart Reſentment, and taking notice in favour of himſelf, who it was that had laid the Foundation of *Chriſtianity* amongſt them, what Pains he had taken, and what Marks of his Apoſtleſhip he had left behind him. The Engagements of ſeveral worthy Fathers of the Church is ſtill upon Record, in which 'tis an eaſy matter to diſcover the failings which proclaimed 'em Mortals, and what it was that made them Saints. And muſt Father *Parſons*, and *Feſton* glory in a Privilege, which the greateſt Saints cou'd never pretend to? Muſt the Engliſh Society be ſo pure, and of ſo invulnerable a Reputation, that it muſt be reputed a Crime to preſent 'em as encroaching and troubleſome to their Neighbours? Or that they have admitted the leaſt human Conſideration to enter into their Deſigns? Were I diſpos'd to be vexatious, it wou'd be no hard Task to trip up the Heels of ſome of thoſe Panegericks you beſtow on one another, and I ſhou'd effectually do what did I believe any body credited you, beſides your ſelves; as I may perhaps anon pluck one of the Feathers out of your Cap, yet ſo

as to leave you in Poſſeſſion of what is really your own.

II. You may eaſily perceive, *Reverend Father*, what I drive at, and that what I have premiſed here is only to caution you, that I will have nothing to do with Father *Parſons*, as he is carrying on the buſineſs of the next World in regard of himſelf, but only as he is an *Agent* for his Body, and particularly in things relating to the Clergy. I ſhall neither deſcribe his Temper, the Lines of his Face, or Structure of his Body, in order to draw Inferences as to his Actions, and Conduct. I know Father *Moor* paints him out as naturally unpoliſh and rough in his Temper, tart, biting and ſatyrical in his Stile, and that when his Body was open'd, his Heart was plac'd much higher than what is uſual with other Men, which his Friends may make a *Symbol* of a certain Greatneſs of Soul, whilſt others draw it to a leſs favourable Senſe. I take the Character given him by Mr. *Fitzherbert* in Cardinal *Alans* Life to be juſt, and comprehenſive. He tells us, Father *Parſons* was, *vir prudens providenſque ad eorum normam habitus*, which I cannot better Engliſh, than by ſaying he was *a wary Man, and very ſedulous in promoting the good of his Society*, which taken in all its Latitude, and in a negative Senſe deprives him of many excellent Qualities, which are the uſual Ingredients in a Church-man's Character. I cannot think Mr. *Fitzherbert*, as being his particular Friend and intimate Acquaintance, wou'd be too hard upon him. The Remainder of his Character will appear by and by in his Conduct.

III. I own the Engliſh Miſſion has reap'd great benefit from the Labour and Pains, he took in founding the Spaniſh Colleges, and that of St. *Omers*; but I ſee no occaſion you have to advance what you do in his Praiſe, page 22. *Do you obſerve beſides ſay you, how this good Jeſuit who deals with him, judgeth the troubleſome Pains of a Miſſioner's Life preferable to the Eminent Dignity of Purple?* For I don't find *Father Parſons* to have been one of thoſe laborious Miſſioners. His ſhort Stay in *England*, which was not much above Twenty Months, cou'd not entitle him to that Name in Preference to thoſe who had ſpent as many years, and ſome much what double the Number. Some of the more violent Clergy call'd him *Pudendus Defertor caſtrorum Dei*, for that the Execution of his Heroick Companion *Campian* made him move off the Clod, and take to his Heels, but this Reflexion ſeems to be an Effect of Paſſion. For I ſuppoſe Providence might have a Deſign in this Flight of his to enable him to carry on the ſame Work with leſs Danger, yet equally contributing to the good of Religion. 'Tis with like Admiration that I read your *Sixteenth Page*, where 'tis recounted, that as ſoon as he came into *England*, he made all the Intereſt he cou'd to aſſiſt the Clergy. Now how Father *Parſons* wholly a Stranger, after Two or Three Months being in *England* ſhou'd be in a Capacity to aſſiſt the Clergy, who at that time were near a Hundred from *Doway* and *Rome*, beſides more than double the number of Queen *Mary*'s Clergy, ſeems ſomething myſterious to me. *Campian* in his Letter to your *General*, (mention'd in one of my former to your Reverence,) gives another account of

matters,

matters, for there he ſignifies that the Clergy aſſiſted you, introduced you, and made it their buſineſs to procure you a Settlement in the Kingdom. The Memoirs I make uſe of tells me, that Father *Parſons* arrived in *England* in *June* 1580. and that *Campian* came about the ſame time, and they were the firſt Jeſuits known in *England*. So that I leave it to you how he came to have ſo much Intereſt and Power in ſo ſhort a time. For I freely own, that it is not noly you, but Father *Parſons* himſelf who pretends to very great things in the Month of *November*, which is not Five Months after he arrived. For in his * Letter to the Fathers of your *Society* at *Rome*, he ſays he was daily employ'd in placing and diſplacing *Prieſts* upon the Miſſion, which cannot be meant of *Jeſuits*, there being none at that in *England* beſide *Campion* and himſelf; ſo that we have an early touch, and inſtance of his future graſping humour, who durſt preſume to put himſelf at the head of ſuch a Body of Men, where he cou'd challenge no Preference, beſides what his natural Genius, documented in your Society, gave him.

IV. But it was not only in regard of Domeſtick Intereſt, that Father *Parſons* made ſuch bold Puſhes. He aim'd at greater things than theſe, and was not out of hopes of bringing Nations to his bent, and to arrive at the Knowledge of our *Man* in this Reſpect, it will b

* Diſtrahor continuis negotiis præcipua ſunt ut co ſcientiæ queſtionibus reſpondeam, & ſacerdotes ad o portuna loca tranſmittam. *Father Parſons Letter to the F thers at Rome, anno* 1580. 15. *of the Kalends of Decembe*

requiſ

requiſite in a Word or Two to declare how the Affairs of *Europe* ſtood at that time. For it appears to me, that you are either unacquainted with the Story of thoſe Days, or you had no regard to their Complexion. You ſhou'd have taken into Conſideration, the Intereſts which were a foot in thoſe Days, and under whom each contending Party ſhelter'd themſelves. The Succeſſion of the Crown of *England* was then the great depending Cauſe. *Scotland* was in the faireſt Proſpect. *Spain* put in a kind of claim. Queen *Elizabeth* was cautious, and by a prudent Act of not naming a Succeſſor, kept all the World in Suſpenſe. Amongſt the Engliſh who left their Country upon Motive of Religion, ſome ſtruck in with the *Spaniard*, others had their Eye upon *Scotland*. Father *Parſons* appears to have been ſeveral things at ſeveral times, and preach'd up ſo many Titles, that he is capable to put any Man's Thoughts into a remedileſs Confuſion, who are diſpoſed to read him upon that Subject. One while he is known to have carried on an Intrigue with the King of *Scotland*. But upon ſome Diſappointments the Spaniſh Intereſt took him off from that Party, and he both writ and acted with great Vehemency in favour of *Spain*. The Book of Titles under the Name of *Doleman* was a kind of Prelude to prepare the World for the Lady *Arabella*'s Title, the Drift of which Book is to eſtabliſh the Right of Succeſſion, not in Proximity of Blood, but Conformity as to Religion, and upon this account, he ſays, *he hoped his Scottiſh Majeſty wou'd not be diſpleas'd, if in his Syſtem of Government, he prefer'd Religion to other leſs valuable Conſiderations.* Many Engliſh Men of Note then reſiding in

Flanders,

Flanders, willingly embrac'd this Scheme of Father *Parsons*, as Sir *Francis Englefield*, Sir *William Stanley*, &c. But then again there were others no less Enemies to the Spanish Faction, as Mr. *Paget*, the Two *Throgmortons*, with the Generality of the Clergy. As for Dr. *Alan*, tho' he had a great Respect for Father *Parsons* Zeal in the Cause of *Religion*, yet he wou'd never suffer himself to be drawn in as to Politicks, but as the feeble Ivy slily creeps up and twists itself round the *Oak*, so you find it to your purpose all along, to make these Two go hand in hand, and unfairly extend an Uniformity in their Designs in one Respect, to all the Occurrencies of rheir Lives, even so far as to make the good *Cardinal* unnaturally oppose his own Children in things wherein their Credit and Interest were so much engaged. 'Tis true, *Alan* was of so happy a Temper, and so easy in Conversation to Men of all Parties, that designing Persons might perhaps wiredraw these his charitable Condescensions, so as to make him approve of all Mens Proceedings, whom he was civil to; but 'tis manifest, *Reverend Father*, that you make an unlawful use of those Familiarities, and that never Two Mens Humours and Designs were more opposite than those of *Alan* and *Parsons*.

V. It was not without reason, that the *Chaplain* stiles Father *Parsons* both *subtle*, and *indefatigable*, in what he took in hand. He met with several Rubbs, and often had his Intrenchment fill'd up. Nor was he in a full Capacity to bring his Designs about, till after the Death of *Alan*, *Barret*, and that *Pope* who desired his Absence from *Rome*. It was then he began to shew himself more barefac'd, and labour'd Night and

and Day to raiſe an Engliſh Society, upon the Ruins and broken Intereſt of the Clergy. * For in the year 1606. *May* the 15. Rules of the *Preſectſhip* of the Engliſh Miſſion were ſign'd, and by them Father *Parſons*, as Superior, had almoſt a boundleſs Power conferr'd upon him in regard of the Engliſh *Colleges*. For as *Moor* himſelf reports it. He was empower'd by one of the Articles, to divert the Revenues of the Engliſh Colleges (at leaſt in part) to ſerve the occaſions of his own Society. And in this the ſame Hiſtorian tells us, they went upon that bottom mention'd by the *Chaplain* of all theſe Foundations being *deſign'd for the ſame end.* So that your Fathers had always the Clergy's Purſe ready to ſupply 'em in all thoſe Jaunts and Rambles, they took to eſtabliſh themſelves.

VI. However, in caſe Father *Parſons* wou'd have confin'd his Thoughts within the *Roman College*, and other Communities, where your Society were placed as Superiors, the Clergy wou'd not perhaps have been ſo loud in their Complaints. † But his Eye was chiefly upon *Doway*,

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* Poterit ex ordinariis ſeminariorum redditibus aliquid excipere, ſicut etiam pro viaticis Patrum ſocietatis qui mittuntur in Angliam, vel evocantur ex Flandria, Italia, aliiſque locis, cum *hæc omnia ad commune cauſæ* Catholicæ tuendæ bonum pertineant. *Jeſuits Rules, of the Engliſh Miſſion in Moor page* 245.

† *If He* [Parſons] *ſincerely intended the good of our Church, and encreaſe of Learning, he wou'd not have dealt with one of the Antient Prieſts of our Nation, about the diſſolving of the College of* Rheims, *nor wou'd he have ſuppreſs'd the Lectures of the College of* Doway, *whereby in a ſhort time, thro' the Diſcontinuance of the Studies, and Practice of School Divinity, we ſhall have no one of our ſecular Clergy fit to read, or grounded in the Faculty, but all eſteem and helps*

Doway, which he thought either entirely to diſſolve, or incorporate it with ſome other, or at leaſt, drive it into ſuch Circumſtances, that it might be obliged to a Dependency upon the Society. And in this laſt Plot he ſucceeded very well. For when he had made Intereſt, that Dr. *Thomas Worthington* was to ſtep into Dr. *Barnet*'s Place. He being a zealous Stickler for the Society: by degrees he diſcarded the Profeſſors who were Clergymen, ſuppreſs'd the Lectures, * introduced Father *Gibbons* to teach moral Divinity, that ſo at length the Clergy who had hitherto diſtinguiſh'd themſelves in moſt *Univerſities*, were to be out of a Capacity of ever being provided with Men of Learning, or making a Figure again. Theſe particulars I meet with in ſeveral Places, but eſpecially in Original Letters now extant in Father *Parſons* own Hand, and in Mr. *Dean Collingtons*, a Perſon of remarkable Equity, and who continually † laid before Father *Parſons* the Tendency of his Practices, in regard both of the Clergy, and all the Catholicks of *England*, for that

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helps that way muſt come from the Jeſuits. Mr. Dean *Collington* in his juſt Defence of ſlander'd Prieſts, *page* 297 anno 1601.

* *Concerning Father* Gibbons, *I am very glad to ſee him willing to ſpend his Labours in reading the Leſſon of Caſes you mention in the College* [*of* Doway] Original Letter of Father Parſons to Dr. Worthington Preſident of Doway College, dated anno 1608. September the 30*th*.

† *We aſſure our ſelves, Father* Parſons, *that your reſtleſs Pen and Spirit, your enterpriſing and buſy Actions have turned heretofore our Catholick Profeſſors to infinite Prejudice for to no known Cauſe can we impute ſo much the making of ſevere Laws of our Country, as to your edging Attempts and Provocations*, Mr. Dean Collingtons juſt Defence of ſlander'd Clergy page 170.

his

his Politicks and virulent Pen had occasion'd those Laws which all their Posterity wou'd smart under.

VII. If I appear tedious, Reverend Father, upon the Subject of this your *Patriarch*, 'tis your excessive Industry in picking up trivial Occurrencies to make his Character Inoffensive, which has made me equally Inquisitive. If you know how to take things right; he may be what both you, and the Chaplain make him to be; for as I take it, there is no Hell for Faults meerly Politick; and if his Conscience went Hand in Hand with his intriguing Genius, (which is a Justice I sincerely pay him,) neither I am made a Criminal in rebuking him, nor he in acting as he did. But as he was a Mortal, he might be eaten up with mistaken Zeal; and since Zeal mistaken has often dismal Effects, equal to those which proceed from evil, and malicious Dispositions, by making a Prey of such as are within its reach; 'tis an Appendix to the great Duty of Self-preservation, to oppose Zeal to Zeal, and for every Man to persue his own Game according to all the commendable Rules of Justice.

VIII. I own it has but an indifferent Aspect, that *Parsons* shou'd be mention'd as employing Funds and Pensions, originally design'd for the Clergy; yet I don't question but such as have tender Consciencies, are capable to alledge what may satisfy themselves in such kind of Management; and as there is a great incertainty in Opinions in this World, so I shall not at present determine how far *a less probable one* might excuse your Ancestors in this Affair. I meddle not here with the Merits of the Cause, but only with Facts; and to make your selves Innocent in that respect,

is

is to offer Violence to the beſt of Atteſtations, which I call your own. For 'tis a clear Caſe, that after *Cardinal Alan*'s *Deceaſe*, the chief management of the *Engliſh* Colleges belong'd to Father *Parſons*, as being Superior of the *Miſſion*; I find alſo, that it was a Branch of his Power to apply part of the Colleges Revenues towards maintaining ſeveral of the *Society*: And not only this, but even in *Doway College*, he placed and diſplaced Maſters at pleaſure, manag'd Dr. *Worthington* their Preſident like a Glove, and took Bread out of the *Clergy's* Mouths to cram the *Society*. And if after theſe and ſuch like Oppreſſions, the Chaplain contented himſelf with ſaying, that Collections deſign'd for *Doway*, *drop't ſhort at* St. *Omer's*; he does not appear to me to have very much over-acted his Part, nor to have exceeded that Liberty which any other Hiſtorian might not have taken upon the ſame occaſion. Had Providence continu'd the Life of the moſt Eminent Prince and Cardinal of *Norfolk*, theſe things wou'd have been unrevell'd from the beginning, and both your former and late Stewardſhip of the *Roman* College wou'd have been very narrowly look'd into; which I ſuppoſe, is one Reaſon why that worthy Perſon's Memory is in ſo great Veneration amongſt you at this Day.

Eight

Eighth LETTER TO THE English Provincial.

Reverend Father,

I Cannot yet part with my former Subject. *Father Parſons*'s Life affords me ſo much Variety, that I ſhou'd do a ſingular Injuſtice to his Memory, not to take notice of ſeveral remarkable Paſſages; beſides the Obligation I have laid upon my ſelf not to baulk the *Societies* Expectations, in relation to ſome Difficulties they mention in their Anſwer. I know you take your ſelves to have gain'd a conſiderable Point, in order to ſhew how much the Clergy ſtand indebted to the Society; when you wou'd make the World believe that Dr. *Alan*'s Promotion to the Purple was owing to Father *Parſons*. Now if that Letter you quote of *Alan*'s be Genuine: as it inſinuates Father *Parſons* to have given a helping Hand in that Affair, ſo it ſhews a ſingular Humility and Goodneſs in Dr. *Alan*, who was willing to conceal his own Merits, and return Thanks to one who ſeem'd not to act without Deſign, in this boaſted piece of Service. But to let the Truth of this Matter ſtand as you report it; I can make no other Reflection upon it, than what was made by the *Clergy* a Hundred Years ago, when your Forefathers twitted them in the ſame manner: For I find they were ſo far from eſteeming it as a Favour, to have that worthy

worthy Perſon call'd from amongſt them an promoted, that they never mention'd it bu with a *hinc illæ lacrymæ.* For it often happens a Court, that when a Perſon grows too great an popular, for thoſe who regard him with a Jea lous Eye, he is politickly convey'd out of the way and rewarded with ſome Foreign Poſt remot from the current of Affairs; that an envious R val may have Elbow-Room, and no one t countermine him in the Deſigns he has. Th was the Clergy's Caſe; when *Alan* was remov from the immediate Inſpection of the College Father *Parſons* was ready to offer his Service f that Drudgery; and ſo *Alan*'s Promotion prov the firſt Step towards leſſening the Clergy's I tereſt, which was much more viſible upon h Deceaſe; when the *Prefectſhip* of the *Miſſion* w eſtabliſh'd, and Father *Parſons* rang'd witho controul in the Colleges Revenues. So that you will but give your ſelf the leaſure to obſer things aright, you will find that the ſame Re ſons which moved your *General* to diſſwade F ther *Parſons* from accepting of a Cap, induc the ſame *Parſons* to procure one for *Alan*, v that he might not be call'd from the *profita Employment of founding Colleges, collecting Con butions, hurrying about, and having an immediate I ſpection into the Affairs of the Miſſion.*

II. The mentioning of *Alan*'s Promotion the Purple, brings into my Mind what t Chaplain ſays in relation to Father *Parſons* bei once in Election for that Dignity, upon whi Account you are mightily ſcandalized at t manner he expreſſeth himſelf; for it appea that the Chaplain moſt *wickedly* and *audacious* and as one who had not the Fear of God befo his Eyes; has affirm'd that Father *Parſons was*

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pes of being a Cardinal, or ſome abominable ing to that purpoſe; in oppoſition to which *ge* 19. you ſeem aſtoniſh'd, that he ſhou'd en- rtain ſuch a wicked Thought; whereas he ght to know that you oblige your ſelves by a ecial Vow not to *ſeek for Church Preferments*, *ther directly nor indirectly*. How far the Chap- in is acquainted with theſe your Conſtitutions, am not able to determine; but in caſe he s not let into that Secret, it might be a Sin of norance in him, and upon that Account, there s no room to be ſo very ſevere upon him. owever, I think the Chaplain very much in the ong to pretend to dive into Father *Parſons* In- tion, by ſaying he was *in hopes of a Cap*; and s not only becauſe Intentions are inviſible Acts the Soul, but alſo becauſe the *directing of In- tions* is what the Chaplain had nothing to do th, nor few others beſides your *Society*, who *remarkably dexterous* that way, when ſome of ur Caſuiſts have a mind to Sanctify an im- ral Action.

III. But I have a Word or Two more yet in vour of the Priſoner at the Bar, and I hope it ll take off ſomething of the hainouſneſs of the cuſation. Will nothing ſerve you, Reverend her, but Mr. *Parſons* muſt not only be a pious, rned, zealous Man; but that he muſt alſo be unparallel'd Perfection, and free from all mptoms of vain Glory? That no Man ought aſpire after (at leaſt with a culpable Applica- n) Preferments either in Church or State, is Precept common to Jeſuits, with all other od Chriſtians. But that very good Chriſtians e often ſuch Preferments confirm'd upon them o leſs manifeſt; and in particular that ſeveral the Society (*Bellarmin*, *Lugo*, *Tollet*, *Pallavi-*

cina,

cina, &c.) have been honour'd with the Purp
is a thing which we all know. To say th
coveted that honourable Station; I will not s
it, not only upon Account of their Vow, (whi
I find may be dispensed with) but for other re
sons. Now to say they all mounted by compu
sion, contrary to their Desires and Inclination
is to slip them from all the inseparable deman
and Exigencies of Nature. It will require mo
Skill than I can pretend to reconcile the usu
Conduct of your *Society* with this Vow of n
seeking Preferments, neither *directly* nor *indirect*
For I must needs own you lie under gre
Temptations, and I am very much in the Da
about it. Cou'd not Father *Parsons* Smile at t
thoughts of a Cap? And if he did, was it n
an *indirect* attempt against his Vow? Is there
Latitude in this voluntary Imprisonment of yo
shining Abilities? No favourable Allowanc
for the good of the Society? What is becom
of that universal Sanctifier of very indiffere
Occurrencies, *ad majorem, &c.* Does your Vo
reach Desires, or only ouvert Acts? And w
your *Reverence* dispens'd with in your Attem
upon a General Procuratorship in your *Sicili*
Journey?

IV. 'Tis True according to the nicety
Christian Morals, we ought to Judge well
every Body, and have a regard to their Actio
as always attended with laudable Circumstance
but as nothing is more usual than for Persons
unblemish'd Characters to put in, and use th
Interests for Preferments both in Church a
State; so considering the rout that was made
Father *Parsons* Friends, in relation to his bei
made a Cardinal; methinks it cou'd be no su
extraordinary Crime for the Chaplain to sa

modest

nodeſtly, Father *Parſons hop'd to ſtep into* Alan's *Place.* I am ſure, 'tis a Freedom many others take, who are eſteem'd temperate Writers, and cautious in the Characters they draw of Men of all Perſwaſions: And in particular * Dr. *Wood* in his Hiſtory of *Oxford*; though he ſtudiouſly declines giving an Account of Father *Parſons*, from his Adverſaries Notes, yet he thinks himſelf not in the leaſt injurious to his Memory, by making him an intriguer for a Cardinals Cap.

V. Now, Reverend Father, is it not viſible, that you labour'd under a great poverty of matter in your Anſwer, who are oblig'd to utter ſuch Exaggerations about a *Trifle.* But I have not done with you yet upon this Subject; I ſhall not preſume to call in Queſtion that Decree of your worthy *Founder*, who deſign'd to make you humble and obedient to the Prelates of the Church, by abridging you of ſuch Preferments; but at the ſame time, I muſt take the Freedom to acquaint you, that I believe it was as much contrary to his meaning and intention, that it ſhou'd be in your Power to make and direct, *Biſhops* and *Cardinals*, as that you ſhou'd be actually inveſted with thoſe Dignities. Is not Humility the chief end of this Conſtitution? And is it not equally, nay more capable to nouriſh Pride in your Hearts, to rule the Stars of the Firmament, then to ſhine there your ſelves? Depart to your original Employment of inſtructing Children, and quit your Hands of the *Hierarchy* of the Church. Be no

* Romam advolavit [Parſons] Galeri Cardinalitii ſpe ductus quem tamen qua ratione fruſtratus non dicam, minimè conſequebatur. *Wood Hiſtory of Oxford. Title. Baliol College.*

more *Sollicitors* in Affairs of this Nature, an we ſhall know what you mean by your Vows But you are ſcrupulous, *forſooth*; you can acce of no Promotions; you dare not touch a Mitr nor look at a Cardinals Cap: But yet Fathe *Parſons* cou'd make a *Cardinal*, and all his Poſte rity pride themſelves in it: He cou'd lay Scheme of providing the Church with Biſhops He cou'd place a Superior more powerful tha moſt Biſhops over a whole *National Church* an Body of Men who were not his concern. Have care, Father, what you do; coveting to hav Princes kneel at your Feet; aſpiring to diſpoſ of Biſhopricks, and indirectly manage the Hie rarchy of the Church; dayly preſſing forward to enlarge your Intereſt, and throw down ever one that ſtands in your way, is a very odd wa of practiſing that Humility ſo much recommend ed to you by your *Founder*: You may perhap under ſuch Practiſes as theſe, and with the ad ditional help of a caſuiſtical turn, ſecure the lit teral Formality of your Vow, (not to aſpire af ter Dignities) but 'tis to be fear'd 'twill deſtroy the end and ſubſtance of it. I am confident *Reverend Father*, I do not impoſe upon you and how ſcandalouſly true it is, that thoſe who alone are entitl'd by Divine Law to govern the Church of God, are frequently oblig'd to ſubmit themſelves by indecent Condeſcenſions, to ſuch as have no Title to be buſy in ſuch Affairs.

VI. But to enter a little further into the ſecret of this Hiſtory, concerning Father *Parſons* Promotion. The Zeal you diſcover on this occaſion, is to repreſent him as highly qualified, and ſignify the preſſing intreaties to oblige him to accept of it, with the great edification both he and your *General* ſhew'd in their backwardneſs

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in the Affair. And yet I find upon turning over the Story of thoſe Times, that though ſome obſcure Perſons made themſelves buſy to bring the thing about, yet in the main there was no more a real deſign (ſpeaking of proper Inſtruments) to make him a *Cardinal*, than to Elect him King of *Poland*. When Men are intoxicated with Vanity, it has much what the ſame effect as if their Heads were turn'd with the fumes of good Liquor. In theſe Circumſtances a ſingle Perſon apprehends himſelf capable to make Head againſt many *Legions*. Now, *Reverend Father*, not to diſſemble the matter: In my Opinion there was a great deal of this in the *Farce* that was acted in *Flanders*, about making Father *Parſons* a Cardinal: The thing was this; a *Club* of Jeſuits with a Circle of their Admirers in thoſe Parts, made one another believe, that it was in their Power to put Father *Parſons* up in the place of the deceaſed Cardinal *Alan*; and by a frequent repetition of ways and means, they had wrought themſelves to a belief that the Buſineſs was Three parts compleated: Nay Father *Mannerian* had got his Head ſo full of it, that he dream'd I don't know how many great Princes had petition'd his Holineſs in Father *Parſons* behalf; and that namely the King of *Spain* had preſs'd the Pope by Letter, to beſtow a Cap upon him. Now the thing I muſt own in favour of this *Chimerical Cardinal*, that he himſelf ſhew'd a great deal of Sincerity in this Affair; for * he candidly declares there was nothing in it, beſides

* Intellexi ſerio id negotium ab Anglis noſtris in Flandria agi vel ſaltem bonum Patrem Mannerianum ſic exiſtimaſſe cum alii Recentius contrarium ſcripſerint. *Parſons Letter to the General, in Moor.* p. 231.

the good Wiſhes of ſome of his Friends. How-
ever it ſerv'd to entertain ſome buſy Noddles,
who rather than be idle were delighted with
imaginary Schemes; and Father *Parſons* to ſhew
himſelf grateful humour'd the *Farce*, giving his
Brethren and Friends to underſtand, how meanly
qualified he was for ſuch Honours, which wou'd
much better ſit upon Father *Creſwel*, *Thomas Fitz-
herbert*, or Sir *Francis Engleſield*. And in this
manner it was, that Father *Parſons* refuſed a
Cardinal's Cap; (as you wou'd make the World
believe he did) which was ſo far from being in-
tended for him, that when his Holineſs was aſk'd
if his Catholick Majeſty had not writ to him to
that purpoſe, he ſmil'd, and ſaid it was the firſt
time he had heard any ſuch thing mention'd.
There was indeed in theſe latter Days a Second
F. Peters. Father *Parſons*, Who had a fairer pluck for the
Dignity, but in putting out one Hand to reach
at it, he knock'd of his Princes Crown with the
other. However, I ſhall not derogate from the
real Honours which you ſay were beſtow'd upon
Father *Parſons* at his Death; *equal as you pretend
to the reſpect ſhewn to Cardinals*: So that he muſt
be a Cardinal either Alive or Dead. Yet I am
very much miſtaken in the *Romans*, if they are
not nicer in their Ceremonies than to affront the
Living. by ſhewing undue Marks of Honour to
thoſe that are Dead.

VII. But to go on with the courſe of the
Story; whatſoever it was that hinder'd Father
Parſons Promotion, his own Humility or Demi-
rits, in the Eye of the Holy See; 'tis matter of
Fact that he never arrived at that Honour. The
Spoke was clapt in his Wheel, and many things
occurr'd not only to hinder his climing, but that
he was in danger of a dreadful Fall, had

not ſet your Heads together to prevent it. The Chaplain takes ſome notice of it in his *Hiſtory*, and relates how the Pope thought fitting to baniſh him as a *turbulent Fellow*. It ſeems you are throughly excited at this Expreſſion, and cannot forbear owning you *are moved to Indignation*: I muſt confeſs, 'tis a very heavy Charge againſt one you look upon as pure as Amber, and almoſt incapable of making a falſe Step: And yet I cannot meet with one Fact in the Hiſtory of *Doway College* better atteſted than this. This ſame Chaplain ſeems to have been a very wary Spark: He does not poſitively Affirm that the Pope did actually thruſt Father *Parſons* out of *Rome*, but that he *thought it fitting* to be done. But it ſeems the Gentleman was too quick for him, for he took to his Heels (upon a private Intimation from his Friends,) before the Order cou'd reach him; and by what I can gather the chief Information the Chaplain went upon in his Account, was taken from your own Mouths: For *Moor* unfortunately owns, that the Pope had warn'd their General concerning Father *Parſons*, and deſign'd to have ſent him a packing; but he privately ſtole away, as his pretence was, for change of Air, and fled to *Naples*; not judging it convenient to ſhew his Head again in *Rome* till that Pope was Dead.

VIII. Two or Three things here are worth obſerving. *Firſt*, That the Chaplain has been found ſcrupulouſly nice in relating this Fact, for though your Anſwer ſtrain his Words to an *actual*

* De quo [Parſons] amandando Clemens Pontifex primum egerat cum Claudio Generali ſed is prævertens mandatum per valetudinis Speciem profectus eſt Neapolim non niſi mortuo Clemente reverſurus. *Moor*. p. 386.

Baniſhment, they in themſelves only import an *equivalent one*. *Secondly*, That 'tis very probable Father *Parſons* was judged fit to be baniſh'd, not upon Account of a peaceful, but rather a turbulent Spirit. This I ſuppoſe moved you (*Page* 25.) *to ſay, you were willing to paſs over in Silence the Troubles of thoſe Days, and why? But becauſe the complaints of* the *Clergy*, and of the *French Ambaſſador*, which they produced againſt him, wou'd have diſcover'd his Retreat to have been very diſhonorable. You wou'd do well therefore firſt to accuſe the Pope, and afterwards fall upon the Chaplain. No doubt his Holineſs was a good Chriſtian, and took no upon him to Cenſure Father *Parſons* as to his Piety and Morals; nor do I deny but he might look upon him as a *Saint*; but if he did, 'tis certain he eſteem'd him a very troubleſome *Saint*, and that a troubleſome Spirit and Sanctity were not inconſiſtent.

Ninth

Ninth LETTER
TO THE
Engliſh Provincial.

Reverend Father,

I Shall queſtionleſs be judged to have done my Work by halves, if I paſs over in Silence what you regard as moſt material in making up the Character of your great Father *Parſons*. When the Labours of a pregnant *Genius* are committed to writing, the World is obliged to be grateful upon a double Account. And this worthy Perſon having no leſs been buſied in employing the *Preſs*, than ſetting other *Engines* to Work. It will be our preſent Task to look into his Performances of the former Nature. I am afraid, I cannot come up to that extraordinary Character of his Writings you have given, *page* 31. Where you affirm, *that ſome of 'em ſhew the Spirit of God to reſide in the Authors Breaſt, and direct his Pen.* But I ſuppoſe Allowances are to be given to theſe kind of Expreſſions, leaſt ſome zealous Member of your *Society* ſhou'd preſume to tack ſome of his Performances to the Canonical Writings. I have read the greateſt Part of Father *Parſons* Works, but am not able to pitch upon any that merits ſuch extravagant Approbations. His Politick Writings cannot challenge that Character, *viz.* *his Book of Titles* or Succeſſion. *Memorial for Reformation. Philopater.* Two *ſcurrilous Apologies*

gies againſt the Clergy, with a *bundle of Pamph-lets* upon the ſame edifying Subject. His *Po-lemick Works* are remarkable for Tartneſs, Rai-lery, and down right *Billingſgate*, which are no the moſt aſſur'd Indication of their being a Production of the Holy Ghoſt. But I imagin what your Thoughts run upon, was the *Chri-ſtian Directory* or *Parſons Reſolutions*, which al muſt own to be a well choſen Collection o very moving Arguments to bring Sinners to Re pentance, and an everlaſting Monument of *Gaſ par Loartes* the Italian Authors Merit who com poſ'd it.

II. But it will not be amiſs to beſtow a ſe parate Conſideration upon ſeveral of the Head here mention'd, in order to fill up Father *Par-ſons* Character, and bring further Light to th Story of thoſe times. I have given a hint a ready upon what Account the *Book of Titles* o *Dialogues of Succeſſion* was publiſh'd, *viz.* to la a Foundation for the Spaniards Right to th Crown of *England*. This celebrate Piece wa made publick under the Name of Mr. *Doleman* a Clergy-man. I will not ſay Father *Parſons* had any Deſign to draw the Clergy into In conveniences, by making one of their Bod Author of a Book, which was notoriouſly in jurious to the Government, under which the lived; but 'tis a plain Caſe the Thing of i ſelf tended that way, and highly reflected upo the Memory of the worthy Mr. *Doleman*.

III. 'Tis not my preſent buſineſs either condemn, or approve the Principles laid dow in that Book. But I think it will not be u ſeaſonable to pick out a few of the chief A ctions, that the preſent Society may not Strangers to thoſe Principles, which made the

Anceſto

Anceſtors ſo famous. You are not ignorant, *Reverend Father*, that the Book is chiefly employed in eſtabliſhing theſe Three Points. * Firſt, That every Nation enjoys a Power upon ſeveral occaſions to alter their Form of Government from a Monarchy to Ariſtocracy, Democracy, *&c.* as they pleaſe, and that God certainly approves of ſuch changes. || Secondly, That they may upon Miſmanagement depoſe their Lawful Prince. † Thirdly, that where a Perſon is deſtitute of the true Religion, he can have no Right to a Crown. The Authors Mind is plain without a Comment, and if the *Preſent Engliſh Society* ſtill have theſe Principles in Veneration, I ſhall not wonder they have been kick'd out of *Bar le Duc*, for the *Gentleman* muſt certainly diſcover, that they cut the Throat of his Cauſe, when a juſt Parallel is drawn betwixt Religion and Religion.

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* *There can be no doubt but the Common-wealth hath Power to thuſe their own Faſhion of Government, as alſo to change the ſame upon reaſonable Cauſes, as we ſee they have done in all times, and Countries, and God without doubt approveth what the Realm determineth in this Point.* Parſons Book of Succeſſion page 12.

|| *And this may be ſufficient for the Proof of the Two Principal Points which you requir'd to be diſcuſs'd in the beginning of this Speech*, viz. *that Lawful Princes have oftentimes by their Commonwealth been lawfully depoſed for Miſgovernment, and that God has allowed and aſſiſted the ſame*, Idem. Ibidem page 62.

† *Which Reaſons I confeſs prevail'd with me, and I do allow greatly of that his Opinion and Aſſertion, which averr'd, that the firſt Reſpect of all others ought to be God, and Religion, in this great Affair of making a King, or Queen, and that without this no Title whatſoever ought to prevail, or be admitted*, Idem ibidem, page 239.

IV. I need not acquaint you, *Reverend Father* that when the *Book of Succeſſion* firſt appear'd it was highly applauded by all your *Society* neither did you deny Father *Parſons* to be the Author. But when the Clergy and others had anatomized it, and found it to be a Work capable to ſet all *Europe* by the Ears together as it appear'd not in his Name, ſo you minc'd the matter, and ever ſince have given *equivocal Anſwers* upon that Subject. But when all circumſtances are taken in, I believe no one will pretend to rob him of that Honour. I do not inſiſt ſo much upon his Stile, (which ſometimes diſcover a Perſon as ſoon as a remarkable Face) as the habitual Tendency of his Actions which were known to back this my Aſſertion. The Clergy who were his Acquaintance and Contemporaries, never mention'd any other to be the Author. Dr. *Pitts*, Dr. *Wood*, and others who give a Catalogue of his Writings, aſcribe it to him without the leaſt Doubt or Intimation to the contrary. And 'tis particularly obſerv'd of Father *Parſons*, that it was his Cuſtom to publiſh occaſional Pamphlets with the Honour of fixing 'em upon *Clergy-men*, and ſeldom any thing went under his own Name, *pleraque ſuppreſſo nomine*, ſays *Rabidaneira*. However I am willing to condeſcend as far I can to you in this Affair, and if you are not diſpoſed to acknowledge him for the Author, yet I find both you and he are content, to make it your own by heartily eſpouſing the Doctrine contain'd in it. * Father *Moor* ſays plainly, that it can

* Ipſe qui prodiit de Jure Regni, & ſucceſſione libe quem niſi Hæreticum offendit? *Moor page* 161.

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not displeaſe any body but Hereticks. † And Father *Parſons* himſelf (as he ſometimes takes the Privilege to mention his own Performances with Honour) declares it was a good Book, and very uſeful at that time. || And that the Author cou'd not in Conſcience wiſh or deſire, that the Crown of *England* ſhou'd devolve to *Scotland*, upon Account of the Kings being a Proteſtant, and in the 187 *page* of his *Apology*, he affirms the Book *to have been publiſh'd for the general Benefit of the Catholick Cauſe.*

V. But it is not only in the Book of Succeſſion that Father *Parſons* diſcovers himſelf and bathers his Antimonarchical Principles upon the Clergy. I meet with another attributed to him. The Author calls himſelf *Andreas Philopater*, a Clergy-man of Engliſh Extraction, but born in *Rome*. I peruſed it in an antient Manuſcript. 'Tis a virulent Piece, with a provoking Frontiſpiece directed to Queen *Elizabeth*, from the 17 *Chapter and* 6 *Verſe* of Revelations. *Et vidi mulierem ebriam de ſanguine Martyrum, & de ſanguine ſanctorum.* His Deſign is to prove, ſhe has no Title to the Crown, and

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† *We do not ſee what Reaſon, or Probability in the World diſcontented Prieſts can have, (if they be Catholicks) ſo deſperately to exclaim againſt this Book (of Succeſſion) as in the Judgment of far wiſer Catholicks than themſelves was moſt needful at that time.* Parſons in a Pamphlet called a Manifeſtation of the Folly and bad Spirit of many who call themſelves ſecular Clergy, anno 1601. page 64.

|| *It follows we ſay, that the Author (of the Book of Succeſſion) being a Catholick, cou'd not poſſibly according to the Sincerity of his Religion (tho' otherwiſe he loving and revering the King of Scotland never ſo much) wiſh or deſire his Preferment over Catholicks, whilſt he remains of the oppoſite Religion.* Idem Manifeſtation page 67.

that

that all her Subjects not only might but ought to deſtroy her. I am not ignorant that ſeveral other Authors have expreſs'd themſelves with a great deal of Scandal, in regard of Heretical Princes, but *Philopater* is far beyond any thing I ever read. It will be ſufficient if I tranſcribe a Sentence or two to form a Judgment of the reſt. † He lays it down as ſtanding Rule, that any one who deſerts his Religion, looſes all Right of governing, and that his Subjects upon their own Heads, and without either publick Sentence or Declaration may, and ought to oppoſe him, and dethrone him. || And leaſt he ſhou'd not have carried this Doctrine far enough, he clencheth in another Place, where he gives Liberty to any one to oppoſe a Prince, tho' entring upon his Birth-right, if he is but ſo much as ſuſpected of Hereſy, and that to put by ſuch Perſons from the Crown, is not to reſiſt Kings but drive away *Tyrants*. Theſe were the Pacifick Labours of your Patriarch, *Reverend Father*, and the

† Certum eſt fide quemcunque Principem Chriſtianum ſi à Religione Catholica manifeſtè deflexerit, & alios decipere voluerit, excidere ſtatim omni poteſtate, & dignitate ex ipſa vi juris tum humani, tum divini, hocque ipſo omnem ſententiam ſupremi Paſtoris ac Judicis Eccleſiæ ipſum prolatam, & ſubditos quoſcunque liberos eſſe ab omni juramenti obligatione, quod ei de obedientia, vel quam legitimo Principe præſtitiſſent, poſſeque & debere (ſi vires habeant) iſtiuſmodi hominem tanquam Apoſtatam, Hæreticum, & Chriſti Domini Deſertorem, & Rei-publicæ ſuæ Inimicum hoſtemque è Chriſtianorum hominum dominatu ejicere. *Philopater Manuſcript. P.*

|| Nec ulli Populo qui vires prohibendi habet liberum eſt Principem Hæreticum, vel ſuſpectum deponere, neque eſt hoc Regibus reſiſtere, ſed Tyrannos. *ibidem page* 59.

dent Management which gave first Birth to the Penal Laws, and put the Queen upon the Execution of 'em. It was such Doctrin as this which excited the Clergy and Gentlemen in the Roman College against Father *Parsons*, who might have carried on the Business of the Mission in quietness as others did without provoking the Nation by improper, and unseasonable prying into Titles, and Politicks. And he might very well judge, that tho' he was out of danger himself, yet being a Person of *Figure* in the World, his Words wou'd have weight with many Roman Catholicks, with whom the Queen cou'd not be very easy, whilst she thought some Thousands of her Subjects look'd upon themselves as obliged to dethrone her.

VI. Now I commit the Case to all the World, to judge how far the Chaplain has exceeded either Temper or Justice, in stiling that Person turbulent who is the Publisher of such Doctrine as has been mention'd, especially at such a time, and in such a Nation as *England*, where the Lives and Fortunes of so many Thousands were risqu'd by it, and where a contrary Carriage might have purchased Roman Catholicks that Liberty which some Neighbors enjoy, by praying and trading in quiet, without medling with State Affairs. I might mention several other Books which are attributed to Father *Parsons*, by those who were no Strangers to his Performances as *Leicesters Commonwealth*; a numerous Progeny of Pamphlets publish'd against *Lewis*, Dr. *Giffard*, Dr. *Bishop*, Dr. *Griffith*, *Collington*, &c. whom he attacks sometimes in the dark without a Name; other times under the Vizard of a Clergyman. But I must not forget the *Memorial for a Reformation*, a Book

which

which never ſaw the Light 'til of late Years: It had ſlept in *Flanders* from 1588. being firſt adapted (as 'tis ſuppoſed) for that Invaſion, and laid down a Scheme in what manner *England* was to be Govern'd during the Time it was to be modell'd, to the old Religion again. I own the Book wants not ſeveral notable, and uſeful Obſervations, and in the main is a Work much to be valu'd, as well upon Account of the zealous Deſign, as the Method of it. The occaſion I have to take notice of it, is not to its diſcredit, but only to make good my Capital Aſſertion, that Father *Parſons* was not always at his Prayers, but ſometimes as deeply engaged in Politicks, as the Chaplain has made him; as alſo to obſerve how great a regard he had to his own Brethren, in carrying on this *hoped Reformation*, ſince he Aſſigns Two religious Men of the *Active Order* to be chief Inſpectors in every Town of Note through the Kingdom. This Book is now in Print, and I ſuppoſe not unfaithfully Publiſh'd: But I had the ſatisfaction to peruſe an Antient Manuſcript.

VII. Now I think it is plain, *Reverend Father*, that tho' his good Intentions may have carried him innocently through theſe matters, yet you cannot ſay the Holy Ghoſt directed his Pen on ſuch occaſions, but rather that thoſe Books were the ways he took of venting his *Cholerick Temper*, and which a candid and impartial Hiſtorian will eſteem as the Blots of his Patriarchal Reign. But what I ſuppoſe you chiefly value your ſelves upon in Relation to his Writings is, that celebrated Book of Piety call'd the *Chriſtian Directory* or *Parſons Reſolutions*, concerning which you expreſs your ſelves in a very Triumphant Style, eſpecially in your Anſwer to *Doway* Hiſtory

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Author; and at these Times, it had the Name of the *Christian Exercise*. At length some Zealots of your Society (if not Father *Parsons* himself) publish'd it in his Name, with the Stile a little open'd, and a Discourse concerning God's Existence and Truths of Christianity by way of Introduction, prefix'd unto it; and this is all the Grounds which has drawn some into a mistake concerning the Author. I am not alone in these Observations: The Clergy above one Hundred Years ago, represented you as Plagiaries upon this same Account; as I * find them recorded in several Memoirs and Letters. † Also Dr. *Wood*, a diligent and very impartial Writer, will not allow Father *Parsons* any more, but the Credit of being a Collector and Translator of other Mens Thoughts.

VIII. Thus terminates your great Man's Fame, in regard of his Writings; and if I wou'd not look too Trivial and Pedantick, to compare Books with Books, composed by the *Clergy* and *Society* of *England*, I might be thought to have Provocation enough, to come up with you with a retaliation in this kind, and desire you to place the Bundle of Father *Parsons*'s Invectives, Pamphlets and occasional *Scribles*, with

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* *These Resolutions were none of his own, but another Man's Collections. Mr.* Copley's Letter dated 1601.

† Directorium ad Christianam Fidem seu resolutio exstat Anglice, 1585. Hoc Ille [Parsons] Libro magnam sibi famam cumulavit, idque non tantum apud Pontificios, verum & Protestantium Doctissimos, quam tamen mentiar haud usque adeo promeritus videtur, cum aliorum unicè inventa collegisse inque Linguam Anglicanam transtulisse compareat. Mr. *Wood*'s *History of Oxford. Title Baliol College.*

hoſe noble and laſting Monuments of Learn-
ng, which came from the Hands of Dr. *Sanders*,
Dr. *Harding*, Dr. *Alan*, Dr. *Reynolds*, Dr. *Bri-*
ow, *Gregory Martin*, Dr. *Biſhop*, Dr. *Kelliſon*, Dr.
hampney, Dr. *Stratford*, *&c.* whoſe Labours are
ot only to amuſe the Reader for an Hour or
wo upon ſome incident matter, but inexhau-
ible Funds of Erudition, which all the learn-
d Men of *Europe* have ſince had recourſe to,
o maintain the Cauſe of God and his Church.
uch are the *Rheims Bible* with the judicious
otes, *Alans Treatiſe* of the *Sacraments*, which
our great *Bellarmin* had always before him in
mpoſing his Controverſial Books, *Briſtow*'s *Mo-*
ves, *Reynolds* and *Martin*'s *Defence* of the *Rheims*
ranſlation, *Sanders Viſible Monarchy*, *Stapleton*'s
rincipia Doctrinalia, a Model to what *Bellar-*
in perform'd in relation to the Scripture,
hurch, Tradition, *&c.* *Champney* on the *Call*
d Ordination of a Proteſtant Miniſter; and Bi-
op *Smith*'s *various Treatiſes*, which carry all
r modern Controverſies to their higheſt pitch;
ith many others which I have not now time
mention; inſomuch that Dr. *Whittaker*, and
her learned Men of our Univerſities, thought
Juſtice to own, that the *Engliſh* Clergy, tho'
t a handful, and labouring under infinite
iſadvantages, had diſtinguiſh'd themſelves be-
nd any other Part of the Church of *Rome*:
hope the Clergy will excuſe me for inſiſting
on thoſe noble Gifts, they have always endea-
our'd to conceal; but 'tis you, *Reverend Father*,
ho have forced me to it: Not that I ſhall in
e leaſt derogate from what any of your *So-*
ty have perform'd to Benefit the Church of
od: What you have done in that nature, ei-
er is capable to proclaim its own Worth, or all

your Panegyricks will be of little uſe even in th
Life, with thoſe who know how to diſtinguiſ
As for what relates to the next World, I don
believe you will have any advantage in citin
the *Chaplain* before the Judgment Seat, upo
theſe matters as you ſeem to do. (*Page* 34.) F
as Criminals in a *County Goal* do foreſtal o
anothers Sentence, by a cuſtomary *Mock-try*
which they look upon to be a certain indic
tion of their Fate at the *Aſſizes*; ſo if your E
gagement here, and that at the latter Day, a
pear with the ſame aſpect, the *Clergy* will ha
no reaſon to dread the Iſſue of the Cauſe.
for the Choice you make of rather ranging yo
ſelves at that Day with Father *Parſons* than w
the *Chaplain*; I don't wonder at it for ma
reaſons; nor do I believe he wou'd be long
changing Sides, if you cou'd but once convi
him, that being inroll'd in the *Society*, is an
fallible way of making his Happineſs ſec
hereafter.

End of the Third Part.

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An Attempt upon the *Clergy* in *Wisbich Caſtle*, by Father *Garnet*, *Weſton*, &c.

LONDON, Printed and Sold by *John Morphew* near *Stationers-Hall.* 1715. (Price 6 *d.*)

THE SECRET POLICY OF THE English Society.

PART IV.

he *Societies*, Intrigues, with Mr. *George Blackwell*, Firſt Superior of the Clergy.

Tenth LETTER TO THE English Provincial.

Reverend Father,

I Am now arrived at your *Maſter Stratagem*, whereby you endeavour'd to compliment the Clergy out of their Liberties, under a Colour of making them dependent, and procuring an Arch Prieſt to at the Head of them. Their Eyes began ow to be open, and ſeveral Conſultations they d in order to remove themſelves out of your ach. What was judged moſt effectual to bring is about, was, that a Petition ſhou'd be ſent *Rome*, that *England* might be govern'd by wo Biſhops, for they had lately experieenced

the Danger they were in of falling into im proper Hands, beſides the Neceſſity there wa of having the *Hierarchy* ſet a foot again i our Iſland. Now you will have it that Fathe *Parſons* joyn'd with the Clergy in this Affai and put down I don't know how many Rea ſons to further the Deſign, with many impro bable Stories of his Zeal that way. If Fathe *Parſons* was ever ſincere in this matter, 't evident from the after game he play'd, tha he changed his Mind, or rather made thoſ Propoſals as an Amuſement, to gain time an hook in another Scheme of Government, whic was to have the Clergy govern'd by an Arc Prieſt, for this wou'd perfectly anſwer all you Ends in leading the Clergy in a String by hi means, who was known to be entirely at you Devotion, and upon account of his being on ly in Prieſts Orders, might with more Decenc ſubmit to your Society, than wou'd ſuit wit the Character of a Biſhop.

II. But to penetrate into the Secrets of th Affair. Tho' you bitterly inveigh againſt th Chaplain in the 69 *page* of your Anſwer, an repreſent him as a *ſhameleſs Forger*, in makin Father *Parſons* the Contriver of this Goverm ment; yet I muſt ſtand by the Innocent, an make good his Aſſertion. For according t all the Accounts I can meet with, both you own and thoſe of the Clergy, 'tis an uncont fted Point; ſo that certainly nothing but gla ring Guilt cou'd turn your Head, and mov your Tongue to call in queſtion, what is f univerſally atteſted by Contemporaries, Perſon of Reputation, Perſons who had a conſiderabl ſtroak in thoſe Affairs, nay by the Jeſuits them ſelve

lves, and Lookers on, who cou'd be ſuppoſed have nothing to byaſs 'em in favour of a rty. In the firſt place, * Mr. *John Muſh* a orthy and venerable Member of the Clergy, ho was *Agent* at *Rome*, and whoſe ſigning in vour of your Society, being Maſters of the oman College, entitles him to your Friend-p. Now he plainly tells us, that you made e of the Arch Prieſts Power, and procur'd at *Rome*, as the moſt proper means to keep e Clergy under, which cou'd not ſo plau-ly have been done, in caſe Epiſcopal Power d been eſtabliſh'd amongſt 'em. † Another

* Jeſuitæ ſibi ipſis comparare ſuperioritatem per ſuf-gia diffidentes & Epiſcopalem dignitatem, ut ſuæ ceptæ exiſtimationis ac ſplendoris obfuſcationem a-fantes ad Dominium comparandum *alienæ Perſonæ* â attendum putant, quamobrem aliquis ex noſtris ſa-dotibus per omnia Jeſuitis obſequentiſſimus ſedulâ ris Perſonii operâ ad gradum infimæ alicujus præla-e erat promovendus, per hunc enim & ſe avertere à o Epiſcoporum & facilè dominari in toto clero poſſe abant. *John Muſh Declaratio motuum. page* 30.

† Eo propendebant Jeſuitarum conſilia ut ſuperiorem rationibus obſequentem per omnia, nobis nihil tale itantibus obtruderent, nullum igitur non moventes dem, ut artificoſè hoc efficerent Preſbyteri cujuſdam à uſi ſunt qui ipſorum ſocietati ſuum nomen dederit, *mes Standiſh*] cum enim iſte Perſonii ſecutus conſilia tiſſimo Domino ſuggeſſiſſet ſe à Preſbyteris miſſum ut ſuperiore conſtituendo cum ſua ſanctitate ageret res Jeſuitarum vota ſucceſſum habuerunt. *Relatio compen-a. page* 9. by the Clergy's Agent. Dr. *B.*

‡ Dominus Standiſhus ad hoc negotium promoven-ſubornatus (quem nomen ſuum Patri Provinciali in um numerum ſuſcipiendum ſub idem tempus dediſſe imus,) coram ſanctiſſimo Domino affirmavit omnium conſenſum habuiſſe ſacerdotum quem ſanè nec habuit poſtulavit; quod ipſum illius furtivum itur (nobis et quorum intererat prorſus neſciis) ſuſceptum eviden-

ter

Agent of the Clergy falls in with *Mushes* Ac
count, and describes several particulars of th
Contrivance. How Mr. *James Standish* openl
indeed a Clergyman, (but privately enroll
amongst the Jesuits) with one *Haddock* and *A*
ray took a Journey privately to *Rome*, and with
out being commission'd by the Clergy in the
Name petition'd for an Arch Priest, accordin
to the Instructions given by Father *Parson*
and in pursuance to what Preparations he ha
already made at *Rome* for that End. So th
every thing was carried on without the Cle
gies being advised with, Mr. *Standish*, makin
a presumptive use of their Names to brin
things about. If then, *Reverend Father*, yo
are dispos'd to do Justice to the *Chaplain*, yo
must acknowledge him to be a Faithful R
porter of this Fact, and that all the Injury
has done is to the Clergy, in not making
fuller Discovery of your Intrigues. And
these Testimonies are not sufficient, I sh
bring in Father *Parsons* himself and Father *Mo*
owning Mr. *Blackwell* the Arch Priest to ha
been their intimate Friend and Creature, a
that he was establish'd by your Interest a
Means. All which may appear a needl
Work, since in the 36 page of your Answ
under the timorous Expression of saying, *
cou'd not stand neuter in this Affair, you ow
as much of the Chaplains Charge, as Gu
and Shame wou'd suffer you to make ma
fest.

---

ter declarat, & interrogatus postea qua fronte illud fa
ret, respondet se ex præsumptione illud feciſſe. *Id*
ibidem page 23.

III. But to pass by corroborating Circumstances, Father *Moor* is so very sincere in relation to this matter, that I shall have no occasion to insist upon lesser Proofs. This honest Gentleman owns, that this Business was neither taken in hand, nor brought about, without Father *Parsons* being advised with, whether it wou'd be a proper Scheme of Government for the Clergy. *Nec dubium est Personii eâ in re petitum esse Judicium. Moor page* 147 And in the next * Page by an Interrogatory Equivalent to a Concession. He acknowledgeth Father *Parsons* was the Man who contriv'd the whole Affair, and least we shou'd call him into question, by what Authority he presum'd to busy himself in the Affairs of the Clergy, he maintains his Impertinence by the smart Example of *Jethro*, who tho' an Infidel, yet *Moses* followed his Advice, in appointing Seventy Seniors as the standing Council of *Israel.* All this together makes good the Chaplains Assertion so plainly of the Arch Priests Power, being a politick Suggestion of Father *Parsons*, that I shall I am afraid be reputed to have over-acted this Part, if I spend much more time upon it. † But I cannot omit what Father *Parsons* himself owns in relation to what is here advanced, for in his Apology he is

* Quid vero refert qua occasione quo modo quove informatore. Quidvis Pontifex jubeat? Jethro Homo Gentilis consilium Moysi dederit de senioribus constituendis *Moor page* 148.

† *The Arch Priest being a quiet learned and virtuous Man, and well united in Love and Judgment with the Jesuits they* (Clergy) *are not able to draw him to their Faction.* Parsons Apology, page 8.

not asham'd to caress Mr. *Blackwell* as a singular Friend of the Society, and strictly united to 'em. To which may be added, that most of the Libels writ against the Clergy in favour of the Arch Priests Management were penn'd by Men of the Society, as Father *Parsons*, *Lister*, *Jones*, *Garnet*, &c. Who both in the Substance and Manner of their Defence demonstrated the Cause to be their own. Sometimes they writ in their own Names, as when Father *Lister* publish'd a Libel, wherein he traduceth the chief of the Clergy as Schismaticks, and adviseth the Laity to have no Correspondence with, nor admit 'em under their Roofs. At other times they attacked the Clergy in the Name of the Clergy, stiling their scurrilous Productions Apologies for that Body, that thus they might blind the World in making 'em believe the Clergy were at strange variances amongst themselves, whilst all the Contest was with a few Jesuits in Masquerade, who personated Clergymen, and for a time had snatch'd the Reins into their Hands and were got into the Saddle. These ouvert Acts are a plain Demonstration, that the Jesuits were the Contrivers and Maintainers of this Scheme of Government, and that the Arch Priest was their Tool in order to carry on their Interest. * But now let a Person speak who

* Je lui communiquai aussi sur le propos des Affaires d'Angleterre d'éteindre la division qui est entre les Catholiques Anglois les uns obeissant *à L'Archi Prêtre gouverné par les Jesuites*, & les autres appellantes de la puissance mal administre du dit Archi Prêtre; d'autant que les parties de Jesuites en ce païs là depend de Parsonius & autres Instrumens de la faction d'Espagne. *Me*

moire

s certainly ſo unbyaſs'd in this Affair, that e was a Mediator to compoſe matters. 'Tis he Learned Cardinal *du Perron* a Perſon of Eminent Worth, and a ſingular Friend of your ocieties. He tells us plainly that the Arch rieſt was entirely at Father *Parſons* beck, and hat he made uſe of him not only to awe the aity, but alſo for many other politick Ends, nd namely in driving on the Spaniſh Faction, hich was a main Article the Clergy had a-ainſt him.

IV. Upon what has hitherto been made out, leave any Rational Man to determine him-lf, of what force your Obſervation can be mentioning Mr. *Blackwell*'s Teſtimony, as moment in theſe Controverſies. Never any ing but a Pen entirely blunted in the De-nce of the Society cou'd be guilty of what u pronounce page 25. *That his Teſtimony ought be deciſive; a full Apology; a clear Proof of Jeſuits Innocence*, and that no *Rational Man n deſire a clearer.* Good God! What an Age Darkneſs are we tumbl'd into, when ſuch atchleſs Inſtances of Weakneſs, and Supine eflections muſt paſs for *Demonſtrations.* If r. *Blackwell* be a competent and deciſive Affi-vit Man as to this Diſpute, which regards mſelf, and the Juſtification of the Jeſuits, and ther *Parſons*, 'tis in vain to examin any Mans tions, and look into their Motives and Cir-mſtances, to come to a true Knowledge of n. Mr. *Blackwell*'s fulſom Panegyricks of the

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es & negotiations du Cardinal du Perron. L. B. des aſſades & negotiations imprimez à Paris chez Antoin nne en 1626. page 403.

Society

Society to the Prejudice of Truth and his own Body. His being preferr'd by the Societies means and contrivance, and your reciprocal Care to maintain him in all his Quarrels with his Brethren, as it ſhews at what *Gamaliel's* Feet he ſat, when he prais'd you and harangu'd ſo nobly in your Juſtification, ſo his being publickly check'd from *Rome* upon account of theſe Controverſies, and his falling off from your Party, when he was better inform'd of the depth of your Deſigns are a ſufficient Direction to know what Streſs can be laid upon his Teſtimony in theſe Diſputes. But again to mention him as you do as no Creature of the Jeſuits, becauſe the Chaplain ſays he ſtood up for the Oath of Allegiance, which the Society oppoſed, is the ſame as to pretend that St. *Paul* was never whip'd for the Goſpel, becauſe he is ſaid to have a hand in ſtoning St. *Stephen*. You ought to diſtinguiſh, *Reverend Father*, betwixt times and times, and not paſs the ſame Sentence upon a Man in regard of different Periods of his Life. You ſhou'd obſerve the time of St. *Paul's* being a Perſecutor and that of his being a Convert, betwixt *Paul* breathing Deſtruction, and the ſame Perſon fir'd with Zeal for God's Church, betwixt *Blackwell* fetter'd in a Thouſand Miſtakes againſt the Clergy, and *Blackwell* receiving his Sight at the touch of an *Ananias*.

V. But let Things be never ſo clear, you take your ſelves to have a particular Art in giving 'em favourable turns, and 'tis in the laſt page, where you entertain us with ſomething of this Nature, and fall upon the Chaplain with a ſiniſter Deſign of engaging the Clergy in an odious matter. Father *Parſons* cannot have act

acted the Part we have made him act. Why? Becauſe it is not likely, *that any Clergyman will accuſe the Pope of acting ſo unbecoming his Character, as to ſacrifice the Intereſt of the Church to ſerve the Ambition of the Jeſuits.* And by this foreign Reflection you think you are capable to cancel all that has been ſaid in relation to Father *Parſons*, being the Contriver of the Arch Prieſt's Power. I ſuppoſe you wou'd have me quarrel with his Holineſs, or accuſe him of Indiſcretion, in being ſeduced by *Parſons* in this Affair. But I will diſappoint you. For tho' my little Knowledge in Church Hiſtory does not afford me any Inſtances of a National Church being govern'd by an Arch Prieſt, yet I ſhall not take upon me to tax the Prudence of thoſe who I know are govern'd by the higheſt Prudence, beſides other Providential Aſſiſtances. Yet there is Reaſon to judge his Holineſs remitted that Affair to the Protector Cardinal *Cajetan*, *Cajetan* was directed by *Parſons*, and *Parſons* drew in *Blackwell*, and ſome few others of the Clergy. But as I ſaid before, 'tis no well diſpoſed Perſons Buſineſs to queſtion what was done by the beſt Authority; the Largeneſs whereof being without Appeal, is able to ſanctifie the little politick Indiſcretions committed by thoſe who were employ'd in bringing things about. So 'tis not pretended by the Clergy, that his Holineſſes Orders were not to be put punctually in Execution, for as I will ſhew you by and by, when the Arch Prieſts Power was clear'd, they immediately acquieſc'd to it, and the Power was juſtly granted, tho' fraudulently obtain'd. Nor ſhou'd you be unwilling to think, that Father *Parſons* was capable

to

to determine the Pope in an Affair of this Nature. For he that had Intereſt and Credit to found Colleges, to make Cardinals, and even procure a yearly Allowance for the King of *Scotland*, as *Moor* ſays he did, cou'd not fail of gaining his Point in relation to the Clergy and Arch Prieſt. And what ſtill confirms matters more, and that the See of *Rome* did not entirely approve of what Cardinal *Cajetan* and Father *Parſons* had projected, in a few years an End was put to this politick Oeconomy. The Pope was ſenſible of the Inconveniences of it, and after Three ſhort lived Arch Prieſts, the Clergy were heard in their Petition for a Biſhop, and every Man's Eyes were open upon the Jeſuits Politicks.

Eleventh

Eleventh LETTER
TO THE
Engliſh Provincial.

Reverend Father,

THere are yet ſeveral things behind; and we cannot arrive at a perfect nowledge of this Intrigue relating to the rch-Prieſt, but we muſt follow you to *Rome*, nd alſo obſerve in what manner the Clergy ehaved themſelves when they diſcover'd the rap laid for them: What Complaints they ade; what Method they took to extricate emſelves from theſe Difficulties, or at leaſt ake themſelves eaſy under their threatning aptivity. The Chaplain gives a general touch their Attempts in this kind, and relates how ey ſent Agents to *Rome*, in order to inform s Holineſs of the Truth of matters; but they ere clapt up at no bodies Inſtigation, and ob-ged at length to yield and ſubſcribe to all ther *Parſons*'s Contrivances. Now 'tis ob-vable that you find it very much to your rpoſe to paſs over in Silence all the Chap-n has relating to this Affair, being conſci-s how viſibly it ſtrengthens the Account of ur Politicks, and diſcovers the depth of the ot, which as to this Part of it, has ſome-ng of Inhumanity and Cruelty in it, as well Oppreſſion. But let your Motives of ncealing things be what they will, I have made

made no Vow of Silence; nor indeed will the courſe of my Story ſuffer me to Compliment you ſo fair, as to paſs over this noble Stratagem of Father *Parſons*, who gradually began to grow bold, and thrive in his Politicks, by clapping Fetters on, where he cou'd faſten no Arguments: Things happen'd in this manner as they are related by a worthy Perſon, one of the Clergies Agents.

II. * It was the Eleventh of *December*, 1598 That Dr. *Biſhop*, and Mr. *Charnock*, Two venerable Clergy-men, were ſent by their Brethren in *England*, to repreſent the State of Af

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* Die 11 Decembris. anno Salutis, 1598. Romam appulerunt fratres noſtri Reverend. nimirum D. Gu. Biſhopus & Rob. Charnocus ubi Illuſt. Cardinales. Cajetanus & Burgheſium convenerunt .... Octo igitur poſt dies D. Acriſio & ſbirris ſtipato & *Jeſuitis ſub conductu Patris Parſonii* nocte intercepti ſunt .... Omnia eorum ſcripta eadem nocte ſub ingreſſum Collegii in nomine Sanctiſſimi ſub pœna Excommunicationis ipſo facto in currendæ extorta ſunt, deinde vero ſub arctiſſima Patris-Parſonii cuſtodia poſitis, neque cum in vicem loqui, neque alios his conſtituti anguſtiis conſulere permittebantur. Ab eodem Patre Parſonio examinati ſunt, qui quæ voluit *Patrem Tichburnum* Jeſuitam (Notarii vicem Supplentem) juſſit Scribere. Interim vero neque diebus Dominicis, neque ob memoriam circumciſionis, & Epiphaniæ Domini ad Altare accedere poterant .... Die vero 17. Februarii comparuerunt, non quidem ut actores, ſed ſceleris a cujus pergrandis rei coram Illuſt. Card. Cajetano, Burgheſio in cubiculo Parſonii quo tempore Alter (Altero recluſo) lectæ ſunt partes quædam Examinationis à Patre Parſonio deſtinatæ .... Septem hebdomadas eadem manſerunt cuſtodia; quotidie enim expectabatur Informationes aliquæ contra eos .... Et ne otii interim viderentur *Jeſuitæ*, nullæ erant Laicorum diſputationes, in Anglia, nullæ Preſbyterorum, etiam eorum qui à nobis ſtabant interceptiones quos eo ſaltem conſilio noſtrum (ſub cuſtodia tunc temporis poſitorum) *Jeſuita* dicent factas. *Relatio Compendioſa. page* 75.

fa

fairs to his Holineſs at *Rome*, where they ar-
rived the Day above-mention'd. Scarce had
they recover'd the Fatigue of their long Jour-
ney, but in a few Days they were ſeiz'd upon
by the Guards, under the Conduct of an Of-
ficer, and Father *Parſons*. Their Writings and
Inſtructions in the firſt place were demanded,
as 'twas pretended, in the Name of his Holi-
neſs, and under Pain of Excommunication;
and then both the Agents deliver'd up Pri-
oners to Father *Parſons*'s Cuſtody. Their Lodg-
ings were ſeparate, nor were they permitted
to ſee each other. Father *Parſons* took upon
him to Examine them with great Formality;
and one *Tichburn* alſo a Jeſuit, did the Office
of a Secretary, and put down in Writing the
Particulars of their Examination. Their Con-
finement was ſo very Cloſe, that they were
not permitted to approach the Altar and pay
their Devotions, though the Feaſts of *Circum-
ſion* and *Epiphany* interven'd during their Im-
priſonment. About the Seventeenth of *Febru-*
ary they were brought before the Two Car-
dinals, *Cajetan* and *Burgheſius*, not as Agents
making an Appeal from a Body of Clergy,
but rather as Criminals, to Anſwer to what
their Clandeſtine Adverſaries wou'd object a-
gainſt them. This publick Examen was no
ſooner finiſhed, but they were remanded to
their former Confinement, in which they re-
main'd Seventeen Weeks, partly that their Ene-
mies might gain time, to bring about their
Project, as alſo to enquire if any Perſonal Miſ-
demeriage cou'd be alledged againſt either of
them, to invalidate their Embaſſy; but nothing
being produced, they were only proſecuted in
general Terms, as being the Authors of ſome

diſtur-

disturbances amongst the Clergy in *Englan*
By degrees they were favour'd with more L
berty, and at length became Prisoners at larg
yet with a Charge not to depart out of *It*
without Licence; which notwithstanding w
over-look'd, when the Jesuits had finish'd ma
ters as to the Arch-Priests Establishment; fo
then there was no further Business to detai
them. This was the reception of the Clergi
Agents.

III. Now 'tis incredible to think how i
dustrious some Persons were, to blast the Re
putation of these Two worthy Gentlemen.
was nois'd about *Rome* that they were Spie
sent from Queen *Elizabeth*: And Father *Pa*
sons to Act his Part to the Life, so double
upon them in his Politicks, and craftily ende
vour'd to lick himself whole; that he sooth
them up, and made them believe things wou
have been much worse with them, if he ha
not often interposed in their Favour, and pa
ticularly he was obliged to take a great deal
Pains, before he cou'd make his Holiness be
lieve that they were Priests. So subtle and re
fin'd, was this good Father, in carrying o
this Affair, and drawing his Neck out of th
Halter. As if Father *Parsons* who contrive
the Arch-Priests Establishment, and throug
whose Hands every thing pass'd that relate
thereunto, did neglect to acquaint his Hol
ness concerning their Characters at first Ap
pearance; or that the Pope shou'd seem un
willing to give Credit to one upon whose In
formations and Instructions he entirely rely'
in all the Circumstances of this Affair. Bu
you knew your time, Cardinal *Alan* was no

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Dead, and there was no body to ſtop you in your Carrier.

IV. Yet at the ſame time, Reverend Father, 'tis believ'd, if theſe Two Agents, (as they were Perſons of celebrated Learning and Piety) had been permitted to go looſe in *Rome*, they were capable to have given ſuch a turn to Affairs then in hand, that the Buſineſs of the Arch-Prieſt wou'd have dropt, notwithſtanding the forwardneſs it was in by Cardinal *Cajetan's* Induſtry, the Jeſuits mighty Patron. But Father *Parſons* was ſenſible whom he had to deal with, and how eloquently they wou'd have pleaded their Cauſe, had violent Methods not been made uſe of to hinder their approaching his Holineſs. And upon this Account it was, that things were carried on with all Secreſy imaginable; and about * *April* the ſixth 1599. The Pope granted a Brief confirming what Cardinal *Cajetan* had order'd by his Letter, empowering Mr. *Blackwell* to Act as Arch-Prieſt: † When the Agents for the Clergy underſtood that the Cauſe depending was at an end, by being legally approved of, and

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* Omnes & ſingulos defectus ſi qui in iiſdem (Cajetan's *Letters*) intevenerint ſupplemus. *Breve Clement* VIII. April 6. 1599.

† Abſque mora aliqua illi (Clement *VIII*'s *Brief*) paſſimus condonatis injuriis cum eis pacem fecimus qui ſe apud omnes infames nos reddiderunt. *Relatio Compendioſa. page* 75.

His Holineſs's Brief arriv'd, and we preſently without any delay receiv'd Mr. Blackwell *to our Arch-Prieſt.* Mr. Colleton's juſt Defenſe of the ſlander'd Clergy. page 272.

As ſoon as we ſaw the Apoſtolical Letters of the new Chief, we all preſently ſubjected our ſelves to him. [Mr. *Blackwell*] Declaratio Motuum Mr. *Muſh.* page 61.

confirm'd by, ſupreme Authority; they were not wanting to ſignify the ſame with all ſpeed to their Brethren in *England*, and tho' things fell out contrary to their Inclinations, yet they had too great a reſpect for the Holy See than to carry their Complaints further than a juſt Defence and Repreſentation of their Affairs did entitle them; and ſo they chearfully ſubmitted to this new Oeconomy, in procuring whereof, there was certainly ſeveral very * illegal, and unwarrantable Proceedings, which after a few Years ended accordingly, and that much to the Credit and Reputation of Dr. *Biſhop* one of the Agents, who liv'd to taſte of the Fruits of his Labours, and upon a *melius inquirendum* was thought worthy of a Mitre whom your Society thought fit for Chains.

V. † I cannot tell, Reverend Father, whether or no you are throughly acquainted with all the particulars of this Controverſy; but that you may take the right of the Story along with you, you muſt obſerve that the Clergy had a double Quarrel with the Arch Prieſt; one with

* Quos [*Mr.* Biſhop, *and Mr.* Charnock] Pater Parſonius quatuor menſes ſtrictiſſima cuſtodia ſeperatim ſervavit, donec breve Apoſtolicum in Authoritate confirmatum eſt perſubtili ac frandulenta ſubſcriptionum collectione. *Relatio compendioſa. page* 26.

† Exhibuimus rationes quibus ducti diſtulimus Archi Preſbytero ante Adventum Brevis Apoſtolici obedire quibus cum Sanctiſſimo communicatis, 11 Aprilis placuit Iuſt. Cardinalibus ſanctitatis ſuæ mentem eodem die no ſignificare; nimirum quod propter dictam dilationem, Sciſmatici, nec Rebelles, aut inobedientes exiſteremus, quod conſeſſiones factæ ſacerdotibus, qui ob hujuſmodi tiones diſtulerunt eſſent validæ. *Dr.* Cecil, *Dr.* Chaney, *Mr.* Bluet. *Mr.* Muſh. *Agents for the Clergy at* Ro *in a Letter to their Brethren in* England.

to his Power, which they ſubmitted to, ter his Holineſs had confirm'd the Cardinals etter, which was erroneouſly pretended to ve been a ſufficient Inauguration. The o- er Controverſy was as to the extent of his ower, in which alſo they were reliev'd, and e Arch Prieſt admoniſh'd of his Miſtake: ow had you taken this Obſervation along ith you, you never wou'd have confounded atters ſo, as to term the Clergy Rebellious, cauſe they enquir'd into the Limits of the rch Prieſt's Power by a legal Appeal, which s never refuſed at *Rome*, nor branded with e Name of Faction and Diſobedience, 'till norance, or ſomething worſe made it ſo.

VI. I don't deſire, nor expect what turn I ve to theſe Affairs, ſhou'd be embraced any ther then they are reaſonable in themſelves, d ſuitable to the beſt Intelligence and Au- rity of thoſe Times; and upon this bottom hope I have not left matters unateſted, far as I engaged my ſelf; which was in firſt place, to make it appear, that Father *ſons* and others of your Society, were the ntrivers and Maintainers of the Arch Prieſt's wer, in order to have a hank upon the rgy by his means. Nor is it leſs manifeſt, t the Clergy who oppoſed you, were alto- her blameleſs and irreproachable in appeal- g againſt ſuch Oppreſſions. * I ſhall call up

* Neq; facultates excedas ut tuas viſus fuiſti quibuſdam rebus *exceſſiſſe* . . . . neque contra *Preſbyteros Appellan-* qui ad Romanam Curiam venerunt procedendi, niſi gni Angliæ Protectore nunc & pro tempore exiſtente s conſulto, & de omnibus certiore facto, ejuſque ſen-

tentia

no other Evidence upon this Occaſion than his Holineſs himſelf *Clement* VIII. who acquitted the appealing Clergy in a ſpecial Brief and reprimanded the Arch Prieſt for what he had acted againſt them; and if it be no Crime to mention the Society upon this Account, you alſo, *Reverend Father*, have a ſenſible rap over the Knuckles in the ſame Brief. This ſame Pope, I ſay, clears the appealing Clergy in the ſeveral Controverſies they had with the Arch Prieſt; and firſt, he declares that their Faculties were good, notwithſtanding that the Arch Prieſt had ſuſpended them. And if ſo was it not a daring Calumny when your Fathers, *Liſter*, *Jones*, and * *Garnet*, publiſh'd in printed Pamphlets, that they were Sciſmatick that none of the Laity ought to permit them to do their Functions, or be preſent or receive

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tentia expectata ..... Authoritate Apoſtolica, tenore preſentium tibi in virtute ſanctæ obedientiæ mandamus ut nulla negotia ad officium tuum ſpectantia, *expedias communices, aut tractes cum Provinciali Societatis Jeſu*, aliis Religioſis Societatis Jeſu in Anglia exiſtentibus, nova diſcordiæ, vel contentionis inter eos & Preſbyteros Appellantes occaſio præbeatur, ac proptera *Inſtructionem tibi à dicto Henerico Cardinali* ſuper hoc re traditam Authoritate per præſentes *tollimus*, & *abrogamus* .... mulatque vero contigerit aliquos ex modernis aſſiſtentibus deficere ſimiliter tibi mandamus, ut tres ex Preſbyteris Appellantibus in eorum locum ſucceſſivè prout eos decere contigerit ſubſtituas. *Breve* Clement *VIII. G. Blanello datum*, 5 *die Octobris. anno* 1602. *Pont.* 2.

* *If thoſe you have begot to Chriſt, ſhall receive Sacraments from your Hands, they receive Poyſon inſtead of Medicine. They commit grievous Sins if they ask you to celebrate or help you at Maſs.* Garnet's Letter to *Mr.* Collington, one of the appealing Clergy. dated March 1599.

he Sacraments from them? Again, the ſame ope orders that for the future Mr. *Blackwell* ou'd not receive Inſtructions from the Soci- y, nor be directed by them, which makes it vident that he was their Creature, and that ey led him in a String. Laſtly theſe very ppellants were ſo well look'd upon by his olineſs, that he order'd the Three next Va- ncies of the Aſſiſtants to the Arch Prieſt, ou'd be ſupplied by them. Now 'tis ſome- ing unuſual with the See of *Rome* to put bellious Sciſmaticks over his Flock: What as become of thoſe pure Members of the lergy who adher'd to Mr. *Blackwell* and your ociety? Certainly either *Clement* VIII. varied his Opinion from Father *Liſter*, *&c.* or he ry much hazarded the Catholicks of *England*, giving them up to the management of ſuch nd of Men. Now, if I apprehend things ight, this Obſervation at once overthrows ur darling Notion of making all thoſe Cler- Factious and Rebellious, who oppoſed the ch Prieſt and your Society: But more of s in another Place, where I ſhall beſtow a parate Conſideration npon it.

VII. Thus ended the troubleſome Affair of e Arch Prieſt, which in Two Words was a ggle betwixt Father *Parſons*, and their Po- nt Friend Cardinal *Cajetan*; the whole Sum the Deſign being to order things ſo, that e *Engliſh Miſſion* might depend entirely upon e Jeſuits. Hence the Cardinal had form'd Scheme of Government ſuitable to their Po- icks, and deſtructive of the *Engliſh Hierarchy*. s Conſtituent Letter to Mr. *Blackwell*, was the Commiſſion he had to ſhew when firſt

the Clergy call'd his Authority into Queſtion
at length the See of *Rome* legally approved
what was done; but by a ſpecial Brief par
the Nails both of the Society and the Arc
Prieſts, and put a ſtop to their threatnin
Politicks. This made the Clergy ſomethin
eaſy, 'til by degrees Providence ſent them
Biſhop.

VIII. Be ſincere therefore, Reverend Fathe
had I not good reaſon to mention this Affa
of the Arch Prieſt as a contrivance of yo
Anceſtors, and that they had an Intention
this Stratagem to bring the Clergy to the
bent. To give any other turn to theſe ma
ters wou'd be to frame things out of my ow
Brain, and ſet aſide all the Memoirs I ha
read. The Clergy with one Voice Aſſert
you your ſelves do not diſown it, and t
Pope in his Brief confirms all, by obligi
the Arch Prieſt to conſult you no more
Affairs belonging to the Clergy. But ala
Good Men! You cou'd not ſtand Neuter. Som
thing or other made you take up Arms:
was not to defend your ſelves, for Mr. *Bla*
well was no Jeſuit: But he was an adopt
Child of the Society, and therefore your Ca
But tell me, Father, ſhou'd the Clergy Wri
Rail, and Diſpute, in matters relating to
Election of any of your Provincials, or oth
Superiors, wou'd not ſuch a Conduct ſurpr
you? Wou'd you not Judge them to be
premely Impertinent for interfering in thi
to which they had no Call? And yet it m
be as much the Clergy's Intereſt in havi
your Superiors Zealous for the Hierarchy,

t was yours to have Mr. *Backwell* put at the Head of the *Engliſh* Clergy. View your ſelves well in this Glaſs, and if you find no Flaws n your Countenance, I ſhall be as willing to cquit you, as I have hitherto been obliged o condemn you.

Twelfth LETTER TO THE English Provincial.

Reverend Father,

I. I Have done with the Buſineſs of th Arch Prieſt, which from baſe Coi at length came to be true Sterling, when th Face of Authority appear'd Stamp'd upon i and the Clergy began to be pretty eaſy un der this Government; for though it was or ginally the Jeſuits contrivance, yet upon th appealing Prieſts Repreſentation, his Holine had ſo qualified the *Form* of it, and inſert ſo many Clauſes to the Societies diſadvanta that finding they could not make that Ha of it which they deſign'd, they began to co in their Affections, and were not ſo fond the Babe as formerly. My laſt Letter left yo at *Rome*, where you had the ſatisfaction to ſ thoſe you eſteem'd as *Sciſmatical Clergy* acqu ted in the Face of the whole World by ſ preme Authority. I muſt in the next pla bring you back again into your own nati Country, to ſee if we can appeaſe thoſe He which happen'd in *Wiſbich Caſtle* upon yo Societies Account. I ſhall not concern my ſ as to the *Chronological* Part of this Story; wh ther it happen'd before or after the Contr verſy of the Arch Prieſt or concurr'd with for perhaps each of theſe Particulars may

rue, when rightly apprehended by ſuch as are ot diſpoſed to cavil about Trifles; for if the ffair of the Arch Prieſt do comprize the atitude of ſome Years, the *Wiſbich Faction* ay be mention'd as *before* or *after*, in reſpect f different Parts of that Controverſy. But is Point I have clear'd before; the Fact is e only thing here to be look'd into.

II. The Chaplain has given things in ſhort, ut you I find have taken the Pains to tran-cribe at length what Father *Moor* has upon is Subject, and yet wou'd make the World elieve, (*Page* 84.) that all you ſay was im-eadiately taken from original Memoirs, and erefore ought to be credited. 'Tis a Miſte-y to me how the original Papers of that ffair dropt into your Hand; but in caſe it as ſo, are original Papers of greater Credit en Copies, when both come from a Partial and? Nothing can be more original then hat was Penn'd by one upon the ſpot, and nd who was an Eye Witneſs to all that aſs'd. Now the Account I have ſeen is of at Nature; and is in Subſtance this. The overnment removed at different Times, and om different Priſons, above Thirty Prieſts to e Caſtle of *Wiſbich*, amongſt which were r. *Watſon*, Biſhop of *Lincoln*, *N. Fecknam*, Ab-ot of *Weſtminſter*, Dr. *Young*, and Dr. *Oxenbridge*; ith ſeveral other Perſons of great Worth. hilſt theſe Men of Figure and Authority lived, e Jeſuits kept themſelves quiet, but upon eir Deceaſe, Father *Garnet* Superior of that ody, by means of ſome of his Creatures, at-empted to place one *Weſton*, (a Jeſuit and Pri-oner amongſt the reſt) to govern and ſit at e Head of this ſuffering Community of Clergy-men,

gymen-, and ſent him Rules and Inſtructions how to manage this Affair. This was look'd upon not only as a Deſign to bring the Clergy under the Society, (as the thing it ſelf ſpeaks it) but alſo to get into their Hands the management of thoſe large Collections, which were gathered all over the Kingdom for their Subſiſtance. The Clergy quickly ſmelt the Plot, and the whole Affair with all its Circumſtances was very diſedifying, and ended in a ſcandalous Rupture.

III. Now I cannot find, but you your ſelves own the Capital Charge, *viz.* That *Father Weſton*, a Jeſuit, by ſome means or other, was appointed Superior over the Clergy in *Wiſbich Caſtle*; though at the ſame time you endeavour to colour the odious Part of the Story by alledging he was importun'd to it, well qualified for it, and unwilling to accept of it with other inſignificant Circumſtances: For the Clergy are very ſenſible that it was always your Method to ſeduce ſome of their Brethren to Vote for you; which does not excuſe you, but much Augments your Guilt; and *Garnet* and *Weſton*, were ſo Eloquent and Politick, as to draw over ſome young Glergymen hatch'd in their own Neſt, to countenance their Attempts upon the Liberties of the Clergy in *Wiſbich Caſtle*, or elſewhere; will this bring you off, from being ambitiouſly enclin'd? No Man Works without his Tools and Inſtruments: And the Principal is always accountable for what is done by inferior and ſubſervient Cauſes. Since therefore, Reverend Father you are pleas'd to own the Subſtance of the Chaplain's Charge, 'tis my Opinion, that the Particulars ought to depend upon the

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Credit of the reſpective Reporters. What the Chaplain has publiſh'd in Relation to this Affair is the Subſtance of ſeveral large Accounts given by ſuch as were Eye-witneſſes, and which I alſo have carefully peruſed. And this is ſufficient to clear him from being an Impoſtor. I do alſo ſuppoſe, that what account you give was not forged. Now if there be any material Difference in theſe Two Accounts (as I find none in Relation to what uſe the Chaplain makes of it) every one ought to be left to determine himſelf by the beſt prudential Motives. And this is what I take to be very reaſonable.

IV. Yet I dare venture to make a Step or two further, in relation to what the Chaplain ſeems to have had in his Eye, in mentioning this Affair. For let the Juſtification of many particulars ſtand as you pleaſe, 'tis evidently true that you were very buſy on this occaſion, to get the Staff into your Hands; and very active in making Rules and placing *Weſton* at the Head of the Clergy. 'Tis no leſs evident that the Diſturbances which enſued were owing to that *Deſign*, or if you pleaſe, to that *Condeſcenſion* of Father *Weſton*'s, to accept of a Superiority over the Clergy. Yet I am ſo far of * Father *Parſons* his Mind, that I don't think you wou'd have proceeded in this buſineſs to have occaſion'd ſo much Scandal, in caſe you had not been perſwaded of a more ſubmiſſive

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* *Unto this moſt earneſt Requeſt* [*of* Weſton *being Superior to the Clergy*] *Father* Garnet *after ſome Days Deliberation yielded . . . . . not knowing or ſuſpecting at that time that any Offence wou'd be.* Parſons Apology page 73.

Compliance

Compliance than what you met with; for it was ſuppoſed (as *Garnet* reported to his Intimates) that as the Roman College was eaſily brought over to their Intereſt, ſo this handful of Clergy after their Example wou'd tamely yield to the Society, eſpecially ſince they had prepar'd a conſiderable Party to back the Cauſe.

V. Now were we to enquire into the Merits of the Cauſe in it ſelf. It might appear natural enough to demand. *Firſt*, What occaſion there was to make choice of a Jeſuit to rule thoſe Clergymen, who had ſeveral venerable Perſons amongſt 'em, more ſuitable, and perhaps no leſs *qualified* for that Employment? *Secondly*, What occaſion there was for any new Regulations or Schemes of Government, ſince as † *Moor* informs us before theſe Attempts for a Reformation, all the Priſoners lived with great Edification to others, and Peace amongſt themſelves. But when Father *Weſton* either *motu proprio*, or by the Perſwaſion of thoſe who were Creatures to the Society, had accepted of this Dignity with the Rules contrived, and ſent to him by *Garnet*. || The ſame *Moor* tells us, the Diſcipline of the Houſe was entirely changed, and there was nothing but railing and caballing in every corner, and if there was ſo edifying a Diſcipline before eſtabliſh'd amongſt 'em, what need of theſe unſeaſonable

† Erat frequens precatio lectio diligens, divinarum Scripturarum in certas horas diſtributa Interpretatio, nihil niſi ſanctum in ſuorum & Heterodoxorum aures oculoſve incurrebat. *Moor page* 143.

|| Domum univerſam in partes diſſecant ..... Contentiones, Clamores, Jurgia, &c. *Moor page* 144.

Regulation

Regulations to disturb the Peace of the Family? 'Tis not material whether Father *Weston* was a young Man, or an old Man, a very good Man, or but like his Neighbours; 'tis sufficient that his Attempts were needless, indiscreet, the Origin of Factions, and tending of themselves towards the Destruction of the Interest, and Credit of the Clergy.

VI. The Contest was only with a few Clergymen, but all the Brethren through the Kingdom were alarm'd at these odd Proceedings of your Society, who have always some amongst you busily employ'd in setting the Clergy by the Ears together, or at least sowing such Seeds from whence Dissensions must of necessity follow. Wherefore upon the Report of this Rupture in *Wisbich* Castle, Dr. *Windham*, Dr. *Bavin*, Mr. *Dudley*, and Mr. *Mush*, Four Venerable Clergy-men, took a tedious Journey out of the North to inspect these matters, and regulate the Contributions, which were turn'd into a wrong Channel by their new Oeconomy, and upon a full hearing they went away, declaring they were surprised at the *Societies* Proceedings, but it was not a Season to be too loud in their Complaints, who had so many Enemies of the common Cause to engage with. Hence followeth, that your insinuating, or rather positive asserting the Clergy, who opposed Father *Weston* to have been scandalous in their Conduct, and Enemies to Virtue and Discipline, is an unchristian like Imposition, and plainly contradicts the Characters given both by the Visitors and by Father *Moor* himself, till you disturb'd their Quiet. But in case some of those Persons who opposed *Weston*, had proved

ved unfortunate in the Sequel of their Lives, this Obſervation is to as little purpoſe to acquit you of a Deſign of bringing the Clergy under your Power, as the eſtabliſh'd Probity of the greateſt Part of them, wou'd be an Argument of your Guilt. Such kind of Demonſtrations as theſe are ſo common, that you grow troubleſome with 'em.

VII. But to proceed, the tedious and childiſh Account you give of Father *Weſton*'s Piety can have no Place in your Defence, for Reaſons I have already, and ſtill ſhall have occaſion to mention more than once. For a General Character of a Man's Morals will never carry a Cauſe in any Court, where many poſitive Inſtances are ready to prove the Fact, eſpecially where the Miſcarriage is not inconſiſtent with a Man's Religious Character, but only proves him to have been carried away with ſome Motions of Indiſcretion, domeſtick Intereſt, Education, *ad majorem Dei, &c.* which is the whole Streſs of this Affair, and other Articles under Debate, which I find all along you are willing to miſrepreſent, and cloak all your unwarrantable Proceedings and falſe Steps under a general Maſque of Piety, as if no Man cou'd encroach upon his Neighbour, and keep his Reputation as to Morals. But if this be a good Plea, there is a Nicety to be obſerv'd no leſs in maintaining the Credit of the Clergy, than in Father *Weſton*'s Piety. And if a general Character will gain the Cauſe, and put an End to particular Conteſts, we can oppoſe *Altars* to *Altars*, and are capable to produce, not only *Domeſtick Panegyricks*, but *National ones*, in favour of thoſe who oppoſed your So-

ciety

iety in moſt of the Facts mention'd in the iſtory of *Doway*, of which you ſhall hear ore by and by.

VIII. In the mean time, *Reverend Father*, I ave that Opinion of your Penetration, that cannot think you are unſenſible how bene- cial it has always been to your Society, to oment little Diviſions amongſt the Clergy, which you imitate thoſe great States-men, ho obſerve the ſame Rule in keeping up the tereſt of their Maſters Dominions. Hiſto- ans tells us, that *Cardinal Richlieu* was not le in the civil Wars of *England*. We in theſe tter Days were not backward in aſſiſting the *evenes*, and the *French King* found it to his rpoſe, to animate the factious *Hungarians* un- r Prince *Ragotzi Divide & Regna*, is a Maxim ongſt Politicians, but whether altogether itable to the Maxims of the Goſpel, I ſhall ot here determine in oppoſition to thoſe great len who are govern'd by Lights inacceſſible ſuch as I am. But if I muſt mention the *ciety* as often putting the ſame Principles in ecution, I hope they will take care to give a juſt turn, and qualifie it with an *ad ma- em*, &c. and I hope I do you no wrong, I ſay, you in ſome meaſure have divided the hole Church of God, by raiſing little Parties every City and Family, in order to pro- gate your particular Intereſt, and which you rry on in ſuch a manner, as if the whole ſineſs of Religion conſiſted in being either iends or Enemies to the Jeſuits. Other Or- rs keep themſelves within themſelves, and Enquiry is made who is for 'em, or who ainſt 'em; but you make your Cauſe inſe-

parable

parable from that of the Church, and in your Eyes the Teſt of any Man's real Worth is his Inclinations towards the Society. I neither borrow this Obſervation from the living, nor tranſcribe it from thoſe that are dead. Perſonal Experience urges me to make you guilty of this ſtupid Partiality, for I may juſtly ſay I never ſaw you hearty in the Praiſes even of a ſuſpected *Mæcena*'s much leſs of one whoſe Inclinations were certainly known to be averſe to the Society, not as religious, but as Politicians.

End of the Fourth Part.

CON

ADDENDA
TO THE
Fourth PART.

TIS a matter out of *Diſpute*, (as I have already inſinuated) that the Arch Prieſt's Power was a juggle betwixt Father *Parſons*, and Cardinal *Cajetan*, who was entirely at the *Jeſuits* beck, and who aſſum'd a Power by his private Letter, (without any *Canonical Brief* from the Pope,) to erect this *Oeconomy*; the illegality of which Letter, was the ſole Ground the Clergy went upon, in not paying a ready Obedience to the *Arch Prieſt*. Now 'tis very remarkable how cunningly theſe Two Politicians had contrived things for the *Intereſt* of the *Society*, and Prejudice of the *Clergy*. By the Cardinal's Letter, the *Arch Prieſt* had not only a Power given him in regard of *Spirituals*, and *Money matters*, but alſo what even Biſhops now cannot pretend to; to oblige the Laity to accept of ſuch *Chaplains* as he was pleaſed to allot them; * for he was empower'd to

N place

* Parochi, & Domini Laici apud quos vivunt ſci- debent in poteſtate veſtra eſſe *pro majore Dei glo-*, Sacerdotes ab una Domo, vel reſidentia in aliam mutare

place them and displace them at pleasure. By this means Father *Parsons* had got fast hold of the *English* Clergy, not only in the Colleges, but in *England*, and all Parts of the World. For by *Blackwell* the Arch Priest's means, he cou'd either give them *Faculties*, or *Suspend* them, Enrich them, or Impoverish them; in fine, move them to and fro at his pleasure. Yet I fancy Father *Parsons*, and his Creature *Blackwell*, might meet with some Opposition in this Point; unless the Jesuits had first instructed their *Friend* in the Politick Methods they have, to hook in *Families* to their Interest; sometimes, by drawing in the eldest Son, with a *private Article*, or something Equivalent, to perpetuate the Society amongst them; other times by laying a heavy Mortgage upon such as are low in the World and indigent, or else (which is also a Method amongst you) soothing them up with an Opinion, that as no *Order* flourisheth so much as the *Society*, so such as suffer themselves to be govern'd by them, may expect to pertake of the same flourishing Condition; and upon these Conditions and Prospects, it is, that many have made a League Offensive, and Defensive, with the *Society*. To which I might add, (though at present it has not much place in *England*) that where the Society sit in the Confessor's Seat, no Preferment must be expected, but what comes through their Hands; and 'tis notoriously true at this Day in *France*, that from

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mutare, neque ægre id ferre debebit, aut obluctari, sed gloriæ, & animarum saluti suum gustum postpon *Cardinal* Cajetan's *Letter impowering Mr.* Blackwell *Priest.*

the greateſt *Archbiſhoprick*, to the meaneſt *Prebendry*, if Father *Tellier* does not allow of it, no other Recommendation will prefer a Perſon. And is not this to ride the Clergy?

Tell me then, *Reverend Father*, if taking in all Circumſtances, you are not convicted to have been inſupportably *vexatious* to the Clergy, in this Affair of the *Arch Prieſt*; and whether Father *Parſons* may not juſtly be look'd upon to be the *buſy Man* he is repreſented to be by the *Chaplain*. 'Tis neither the *Character* he had amongſt you when Living, nor which you beſtow upon him ſince his Death, that can clear him from ſo many *politick Imputations*. I own you have clapt a very large, and full Epitaph, upon his *Remains*, which amounts to no more, than that he left a Friend behind him to write him one. 'Tis not cuſtomary to inſert the Blots of a Man's Reign, into ſuch ſort of Panegyricks, otherwiſe what I have met with in that kind relating to *Father Parſons*, wou'd have ſo crowded his *Marble*, as ſcarce to have left place for a *requiſcat in pace*, unleſs weeding out ſome of the *Encomiums* you have given him, wou'd have made room for them; and though I am not diſpoſed at preſent to criticiſe upon his glorious *Epitaph*, yet to a nice Obſerver it will be found, that either you have given him more than his due, or you have made him guilty of what he diſown'd himſelf, and yet what he was conſtantly accuſed of by the Clergy. Is he not mention'd by his *Epitaph to have govern'd the Youth, not only of the* Roman *and* Spaniſh *Colleges, but alſo thoſe of* Doway? Now that Part of Panegyrick muſt either be expunged, or he is made guilty of *affecting*

that Superiority over the Clergy, which he ſolemnly deny'd in his Letter to Mr. *Birket*, for I don't meet with Father *Parſons*'s Name in the Liſt of the Preſidents of *Doway College*; but I ſuppoſe the meaning is, that he govern'd the Scholars in *Doway College* by Proxy, *viz.* when he made Intereſt to place your *Friend*, and *Creature*, Dr. *Worthington*, in that Station, which is all the Clergy deſire the World ſhou'd be convinced of, as to that Part of the Hiſtory of *Doway College*. So true it is that the Clergy have been injuriouſly treated by the *Society*; that when all other Memoirs are loſt, and Witneſſes ſilent, Father *Parſons*'s Aſhes are able to ſpeak the Clergy's Sufferings, and the Jeſuits Ambition.

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THE

iſtory of *Blackloiſm*: And impartial View of Mr. *Whites* Conduct and Writings.

ONDON, Printed and Sold by *John Morphew* near *Stationer's-Hall.* 1715. (Price 6. *d.*)

THE SECRET POLICY OF THE English Society.

PART V.

The Lives of ſeveral Eminent Clergy-men; and their Memories reſcu'd from odious Aſperſions.

Thirteenth LETTER TO THE English Provincial.

Reverend Father,

THough I have occaſionally taken notice of what you regard as the Heart of your Cauſe, and main Pillor of your Defence, by mak-g a Diſtinction betwixt the Chief of the *ergy*, whom you pretend went Hand in Hand th you, and countenanced all your Deſigns, d a Handful of inſignificant and turbulent *ergy* who oppoſed you; I think it now a oper Time to diſabuſe you throughly of this ſtake, and make it appear that thoſe whom u Stile *Factious Clergy*, (beſides many other

obliging Epithets) were the very Cream of tha venerable Body, and eminently reſpected fo their Piety and Learning through the whol Church of God. It is a clear caſe that yo were driven upon this deſperate *Diſtinction*, b the Evidence of the Facts in the *Hiſtory of Dowa* and though it be litterally true that ſome Cle gy were for you, and ſome againſt you; y the ſequel of this Letter will diſcover tha whilſt their main Body withſtood you, onl about half a Dozen whom you catch'd wit proper Baits, went over to your Side, wh notwithſtanding join'd themſelves again to the own Party, when they found out the depth your Deſigns. To ſet theſe matters in a tru Light, I have been a little curious to colle together the Names and Characters of ſome thoſe worthy Clergy-men whom I find reco ded, as the Perſons you engaged with, and lea your Reverence to be Judge whether or no th were the Dreggs of their Party, and deſerv to be painted out in the manner they are the Society of theſe and former Days.

II. Dr. *Lewis*, juſtly claims a Place in t Front upon many Accounts. He was a Pe ſon of very diſtinguiſhable Merit, *Archdeac of Cambray*, afterwards *Vicar-General* to St. *Char Archbiſhop of Milan*; and himſelf at length w judged worthy of a *Mitre*, and made Biſhop *Caſſano*. Nothing can be ſaid more in his Pra then that ſo great a Saint as St. *Charles* thoug him fit to Govern his Dioceſs. He was ve inſtrumental jointly with Dr. *Alan* in foundi the *Roman College*: And while it was under t Clergy he regarded it as his Care. This w thy Prelate had never any inclination for yo *Society*: Whether this proceeded from his bei

educat

ducated in St. *Charles's School*, (to whom you ere always ſuſpected) or for the Fore-ſight he ad of your Tricks, by your late Attempts a-ainſt Mr. *Clenock* and the *Roman Colleges*, I am ot able to gueſs. However, though he was Perſon of ſingular Zeal and Diſcretion, yet e cou'd not govern himſelf ſo as to pleaſe our *Fathers*; but on the contrary was often e mark of their bitter Reſentments; in which s Nephew Dr. *Griffith* ſhar'd with him, who repreſented in your Pamphlets of Queen *Eli-abeth's* Days, in a very barbarous manner, and much plainer Language than your *Modeſties* ou'd ſuffer you to diſcharge againſt his Unckle, ho upon this occaſion was beholden to the minency of his Character, though I believe ey had both an equal place in your Affe-ions.

III. Dr. *William Giffard*, was another whom ther *Parſons* inveigh'd bitterly againſt; who t appears to have had no other Fault be-es his refuſing to join with the *Society* in their trigues againſt the Clergy. He was foretold om his Cradle to be a great Man, and made e Prophecy good; for he gradually riſe by Merits to the higheſt Preferments. After ving ſpent Eleven Years in reading a Leſ-n of Divinity in *Rheims College*, he became ſiſtant to *Cardinal Alan*, and was ſometime domeſtick Adviſer of St. *Charles Boreomæus*. was elected *Dean* of St. *Peter's* in the City *Liſle*, where he preſided ſeveral Years with eat Edification, and was removed to be *Rector* the Univerſity of *Rheims*. Here he improved former acquaintance with the Princes of nce, and was held in high Eſteem amongſt m. He was a conſummate Divine: So re-

markable for his Eloquence and Zeal; that i
Paris his distinctive Name was that of th
Preacher: And he was able to show his Talen
in this way, in most of the *European* Langua
ges. After Fifty Years that he had made him
self known to the World by his singular Quali
fications; he conceiv'd a Design of withdraw
ing himself from the sight of Men, and ac
cordingly put it into Execution, by enter
ing into the *Order of St. Benedict*. But it seem
this Retirement was only a kind of Breathing, t
prepare himself for greater Actions; for in
few Years he was unwillingly drawn out o
his charming *Solitude*, and first made *Suffraga*
and afterwards *Archbishop of Rheims*, and fir
Peer of *France*. His elevated State made n
alteration in him, unless it was to render hi
every Day more humble. His Charity towar
the Poor was no less remarkable, than the man
ner of bestowing it was edifying, never ref
sing to stop his Coach, to perform that he
venly Work. He was *Affable*, *Courteous*, and I
dulgent to every Body but himself. His En
was suitable to his innocent Life; which b
ing approved by Heaven, was in vain attack
by Men; and under this Character his Mem
ry stands recorded in the City of *Rheims*,
the Glory of that *Body* and *Community*, whi
gave so Eminent a *Prelate* to the *Church*
God.

IV. *John Collington Dean*. He was a leadi
Man amongst the Clergy, and appear'd at t
Head of them, when they appeal'd against *Pa*
sons and *Blackwell*, and is often taken notice
in these Letters, for what he writ and acted
defence of the Clergy against the Society. A
though this worthy and laborious Missioner

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epreſented, and particularly ſingl'd out, by *Parſons*, *Jones*, *Liſter*, and *Garnet*, as a *Sciſmatick*, *Factious*, and *Turbulent Prieſt*. (to omit other injurious Names and perſonal Reflections) Yet I don't know any Clergy-man whoſe Memory ought to be dearer, and who has deſerv'd more, both from that Body, and from the *Engliſh* Catholicks in general, than the worthy Mr. *Collington*; who though he never attain'd to the Honour of a *Mitre*, yet it was what his Brethren conſtantly own'd to be his due. Fifty Years or upwards, he labour'd upon the *Miſſion*, with ſingular Profit and Edification: Seven of them he ſpent in Confinement, having made ſeveral Priſons familiar to him. He wanted nothing to be a Martyr, beſides the formality of the Stroak. Being condemn'd to die for his Religion, at the ſame time with Father *Campion*, but was repriev'd upon a review of his Indictment, which cou'd not punctually be made out, ſo after Four Years Impriſonment, he was ſent into Baniſhment; but in a ſhort time return'd again into the Field of Battle, and upon a freſh perſecution was once more thrown into Priſon, but he ſurviv'd all theſe Troubles; was made Aſſiſtant to the Arch Prieſt, and ſometime acted himſelf as Arch Prieſt. In fine, he liv'd to ſee what he and his Brethren had been ſtruggling for near Sixty Years, *viz.* A Biſhop, appointed to ſit at the Head of the *Engliſh Clergy*; and Mr. *Collington* was Choſen *Dean* of the Chapter erected by that Biſhop. And this is the true Character of the Schiſmatical Mr. *Collington*, to ſpeak in the Societies Dialect.

V. Dr. *William Biſhop*. A worthy Member of the Clergy, very induſtrious in promoting God's Cauſe, and in eſtabliſhing the *Hierarchy* in *England*,

gland. His Story has already in ſome measure been told, where an Account was given of hi Embaſſy to *Rome*; nor is it neceſſary to repea upon what occaſion he lay under the diſpleaſure and made himſelf obnoxious to the *Societies* In- dignation. He was a Perſon eminently learned as his Works againſt *Abbot*, *Perkins*, *&c.* do te ſtify, and perhaps he wou'd not ſo hugely hav provoked Father *Parſons*, if he had not writ Book, entitl'd, *a Defence of the Crown of* Englan *againſt Foreign Titles.* He labour'd many Year upon the *Miſſion* with remarkable Succeſs; an in the Three Years Impriſonment he underwen he had ſeveral Conferences with Divines of th other Party, in which Diſputes 'tis recorded he brought over Eight Perſons to the *Churc* who afterwards all proved *Eminent Church-me* He was Doctor of the Faculty of *Sorbon*, an *Member* of the Houſe of *Sorbon*; Aſſiſtant to th *Arch Prieſt*, and *Agent* for the Clergy at *Rome* And notwithſtanding that, he was treated as Spy, and factious Prieſt, and clap'd up in Pr ſon in the Holy City; yet upon a juſt revie of matters, and when the Clergy cou'd be hear as to ſeveral Aggrievances, and particularly to their demands of a Biſhop: His Holine thought no one ſo worthy of that Dignity, he who had ſuffer'd ſo much in eſtabliſhing th Divine Power; and therefore, Dr. *William B ſhop* was conſecrated Biſhop of *Calcedon*, an ſent to Govern the *Roman* Catholicks of th Kingdom. A providential Reward for his pa Labours and Affronts.

VI. *John Muſh.* I need not tell you how ſtood, as to the *Society.* Their Pamphlets Queen *Elizabeth*'s Days, are full of *Invectiv* againſt him, and I find that their Inclinatio

nd Affections were *Reciprocal*. Yet he was a *enerable Missioner*, who labour'd near Forty Years ith equal Zeal, and Succeſs. 'Tis true, he as once of Opinion that the Jeſuits wou'd be roper *School-Maſters* to inſtruct the Clergy's outh, and upon this Perſwaſion he was for- ard in ſubſcribing for their admittance into e *Roman College*; but finding by Experience, he came to turn over the *Book* of their ctions, that they deſign'd to make a hand of is Employment, in order to enſlave the *Clergy*, nd Cramp them in their Education. He moved renuouſly to undo what he and ſome others d ſo raſhly conſented to. He was vigorous the Cauſe, and publiſh'd an impartial Ac- unt of the Hardſhips his Brethren underwent. e was ſent Agent to *Rome*, and according to order of his Holineſs, afterwards join'd as *ſiſtant* to the Arch Prieſt. He was held in eat Eſteem by his Brethren, and govern'd any of them in the *North*, by his Prudence d Authority. It was Mr. *Muſh* who took e Liberty to Check the Jeſuits for their tempts againſt the Clergy in *Wisbich Caſtle*.

VII. Dr. *Anthony Champney*. This worthy Per- n was deeply engaged in filling up the *So- ties* Entrenchments, and oppoſing their De- ns againſt the *Clergy*. He went Agent to *me*, and ſollicited to know the Truth, Na- re, and Extent of the Arch Prieſt's Power, d had things clear'd and determin'd, to the tisfaction of the injur'd Clergy. He was octor of *Sorbon*, and *Vice Preſident of Doway llege*. A Perſon of ſingular Judgment and udition, whoſe Memory will live in after ges, in that excellent Work he publiſh'd con- ning the *Vocation and Ordination of the Mini-*

ſtry,

ſtry, which has been a ſource of matter fo moſt Books, which have been writ upon tha Subject ſince. And yet this Gentleman has hi Name written in very black Letters, in ſevera of the Societies Pamphlets.

VIII. Dr. *Matthew Kelliſon*. This venerabl Prieſt, beſides the common Cauſe, had ſom perſonal Quarrels with the *Society*. 'Tis need leſs to mention how he came to be out o Favour with them; for no Friend of thei cou'd have a hand in removing Dr. *Worthing ton* from *Doway College*. I ſhall not enter upo particulars in this Place: What I Affirm i that he was neither a factious *Clergy-man*, no one of the meaneſt Account amongſt h Brethren. For 'tis well known he was a Pe ſon every way deſerving, Virtuous, and Learn ed, and yet as much an Enemy to the *Societ* as a good and tender Conſcience wou'd pe mit him to be. It ſpeaks his worth enough, ſay he was Preſident of *Doway College*; Roy Profeſſor and Rector of the Univerſity of *Rheim* and Parent to many excellent Pieces in D fence of the true Religion. And though ſuc as now-a-days pretend to write Defences the Clergy, make his chief Praiſers and A bettors to be *Janſeniſts*; yet his Works are c pable to plead for him, when their *ironical P negyricks* ſhall be found as void of *Sincerity*, they are of Eloquence.

IX. *Roger Cadwalder*. He was a laborious Mi ſioner, and of remarkable Erudition in Langu ges and other Matters. His whole time w ſpent in doing good to his Neighbour, and his Journeys were taken a-foot, that he mig conform himſelf in all things, to the Origin Model of all Miſſioners. Tho' he was not in

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Poſt to concur immediately towards eſtabliſhing the Hierarchy in *England*, yet he labour'd vehemently at a diſtance, and willingly ſubſcribed to all the Forms, which the appealing Prieſts and active Clergy drew up in order to that end. He knew how to reſent the Injuries offer'd to his Body by the Engliſh Society, yet he cou'd be angry without offending, and as a Reward of his Zeal in all Reſpects, he was crown'd with Martyrdom in the Year 1610.

X. Dr. *Richard Smith*. This Gentleman had Merits above *Rivalſhip*, both as to *Learning and Piety*. He met with great Oppoſition from ſeveral Parts, in a great variety of Controverſies, and amongſt others the *Jeſuits* moved in a formidable Body againſt him. So that I need not go about to ſhew, that he and the Society *went not hand in hand*; and I hope he is not the moſt contemptible amongſt the Clergy, but on the contrary, the Glory of the Character he bore as *Clergy-man*, *Prieſt*, and *Biſhop*. He moved with Applauſe through ſeveral Honourable Employments, till at length he met with a juſt Hand to clap the *Mitre* upon his Head as a Reward of his Merits, and ſucceeded Dr. *William Biſhop* in governing the *Britiſh Catholicks*. It was then he ſhew'd an equal Zeal in edifying thoſe within the *Pale* of the Church, as in reducing *Out-lyers*. He ſtood without a *Competitor* in his Polemick Writings, and was eſteem'd as the ableſt Manager of Controverſies in his time, even by * thoſe

* Erat hic Antiſtes [Dr. *Smith*] multæ & variæ eruditionis præcipuè in controverſiis inter ſuos & Proteſtantes, rerum civilium uſu, & Hiſtoriarum pariter inſignis, & qui pro Religionis cauſa optimè inter Anglos meritus eſt. *Wood's Hiſtory of Oxford*.

who

who tho' of a different Perſwaſion, cou'd no refuſe what was due to *commanding Merit*. Ye he ſuffer'd both from Domeſticks and Aliens and he wanted not Friends to write him a *Epitaph*, which perpetuates the Shame of hi Adverſaries, and Variety of his Merits and Suf ferings.

XI. Theſe, *Reverend Father*, are the *Faction Clergy*; theſe are the *Informers*, *Schiſmaticks*, *Va gabonds*, *Libertines*, *Spies*, and profligate *Clerg* traduced by *Parſons*, *Liſter*, *Garnet*, and other of your Society in former Days. And now i your Anſwer, *page* 28. *and* 72. you pretend ar condemn'd by the whole *Body of the Clergy*, *they were then condemn'd and diſown'd by the ſou der Part*. To them I might add, *Owen Cleno* Preſident of the *Roman College*, Dr. *Cecill*, Dr. *No ris*, Dr. *Bavin*, Dr. *Bagſhaw*, Mr. *Dudley*, Mr. *Cha nock*, Mr. *Bluet*, Mr. *Bennet*, Mr. *Drury*, who d ed for his Religion with many others, wh were all publick *Perſons* and *Agents* for the *Clerg* and oppoſed your Deſigns in thoſe Controve ſies, mention'd in the Hiſtory of *Doway*. B you who dare impoſe upon the Living, ſo to mention the preſent *Clergy*, as condemnin theſe their venerable Anceſtors in the above r lated Facts, 'tis no wonder you had the Aſſ rance to claim thoſe who died a Century ag as going *hand in hand with you*. Let the Qu tations I have alledged anſwer, how much yo chim'd with the *Clergy* in former Days. As f the Diſpoſitions of the *Clergy* now in being, know many of that worthy Body, whom n thing but the very Bowels of Compaſſion f your *Society* does keep 'em from falling fo upon you, and ripping up the very Heart the Cauſe, to do themſelves Juſtice from O

gi

inal Memoirs. But they wait the time that ou will do 'em Juſtice your ſelves, by chaſti- ing your *inſolent Members*, and making a publick iſclaim of what has been opprobriouſly obje- ed againſt 'em to their own *Perſonal Damage*, nd the Scandal of the Church of God.

XII. I am not ignorant, that all along in our Anſwer you mutter, I don't know what vil Deſign ſome of the Clergy harbour'd, and you pretend *page 39. the true Love you have for at Body makes you conceal their Names.* I cannot ll how far I have acted with Prudence, in ublishing thoſe Names you thought fitting to onceal; but I believe their *publick Characters* ill weigh down any Crime you are able to ledge againſt 'em. But in caſe Dr. *Bagſhaw*, any other of the Clergy did imprudently ap- y themſelves to the Government, (which I ow is the thing you hint at, and which he ways diſown'd) to right themſelves in ſome ppreſſions, and endeavour'd by this *uncanonical ethod* to clip the Societies Wings in ſome of eir politick Flights; what uſe can this Infor- ation be of, to diſcredit all the others who poſed you. Thoſe who are vers'd in the Con- verſies of thoſe Days, know very well that it as the *Hackney Calumny*, and if you pleaſe the *nſeniſm* of that time, to repreſent the Clergy o oppoſed the *Jeſuits*, as Perſons holding a ivate Correſpondence with the Government. d they hunted your Superiors out of the ngdom, as the Biſhop of *Calcedon* was trea- , the grounds of ſuch a Charge wou'd have en viſible. But let things be as they will, 'tis toriouſly true, that all your Adverſaries cou'd be accuſed of this Indiſcretion: (tho' an iſtinct Accuſation ſeems to comprize 'em all) and

and ſo the chief Part of the Clergy whoſ
Names and Characters I have given, are as clea
from this Aſperſion, as 'tis manifeſt you aſperſ
them in making them Enemies to their ow
Body, in joining with your *Society*. I ſpeak no
this, that I don't think ſeveral of the Clerg
much in the wrong, as to the manner of defe
ding themſelves, and attacking the *Society*. Ne
ther is it here and there a hot-headed Clerg
man, cutting too deep into the Jeſuits ſides th
can be alledged, for the Clergies wronging yo
in the main. In moſt Diſputes, there are co
ſtantly ſome who ſtrike too home, and endang
a good Cauſe by a bad Defence. But Men
Thought and Diſcretion, can ſeparate the *ra*
Part from the *juſt*. And this is both the Clergi
and all other Perſons Caſe, who always fi
both *hot* Heads and *cool* ones to maintain the
Intereſt. As to the preſent matters in han
Tho' the Clergy are ſilent, yet I flatter my ſe
as their profound Silence is a Mark of their D
cretion, ſo 'tis a Token their Heart ſays *Ea*
to what I here make publick in their Defence.

XIII. But that I may proceed and reaſſu
the Thread of my Diſcourſe, by ſhewing ho
little grounds you have to make the chief
the Clergy *go hand in hand with you.* It may
made appear, that thoſe very Perſons wh
Names you are pleas'd to borrow, as bei
Friends to your Society, may be wreſted fr
you, when the Truth of the Story is loo
into, and all the Circumſtances taken in. I
ſenſible, what you wou'd wire-draw to yo
purpoſe on this occaſion, are the Letters a
Subſcriptions of *Alan*, *Stapleton*, *Muſh*, &c.
if becauſe at your firſt Appearance they
ſomething in favour of you, that therefore th

juſtifi

tified all your After-game. 'Tis well known, *verend Father*, how the Society riſe and fell in e Opinion of theſe worthy Perſons. *Alan* d the firſt Engliſh Miſſioners did certainly ad- re you as a very promiſing *Generation*, which ade 'em ſo willing to yield to your Admit- nce, to teach their Youths in the *Roman Col-* e. But Time made you better known, and o' *Alan* lived not to ſhake you off, yet his ath made a full Diſcovery of your Temper, d open'd the Eyes of ſeveral others, who were lined to do you too much Juſtice. I find wever you ſtick true to your *Memoirs*, and er the Example of your Anceſtors endeavour maintain your Credit upon *Alan*'s bottom. r no ſooner was he dead, but the Jeſuits of ſe Days brought up his Name, as if he wou'd t have oppoſed their Deſigns, ſo much as the ergy then did.

XIV. Thus much, *Reverend Father*, I am wil- g to grant, that *Cardinal Alan* was a ſingular end to your Society, but not in the way you u'd have him to be. His * Life kept you in nds, and † ſtop'd that Current which after- rds broke out, for excepting the Diſturban- which happened in the *Roman College*, all the ers arrived after his Death: For he died in 4. and the firſt Diſpute amongſt the Clergy in *Wisbich Caſtle* in 1595. juſt after his De- ſe. *Alan*'s Life was alſo a kind of Prote- n to Father *Parſons*, againſt a Number of

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* Illo autem [Alano] vitâ functo prodierunt audacius es Jeſuitæ. *The Clergies Letter in* Parſons *Apology* 44.

† *The Ground of which Faction begun ſince our good Car- 's Death. Mr.* Anthony Copley. Letter dated 1601.

Enemies

Enemies he had raiſed himſelf, and afterwar
were conſiderably multiplied, ſo I commen
your Conduct in always placing *Parſons* und
Alan's Shade. But to lay hold of ſuch occaſio
as theſe, to prove *Alan* and *Parſons* to be Tw
Heads under one Cap, is too weak a Suppo
to do you any Service. No, Father, there a
many Occurrencies which ſhew, that *Al*
Stapleton, *Muſh*, and ſeveral others, who on
ſtood up for continuing the Jeſuits in the *Rom*
College, afterwards grew very cool and ‖ ſick
it; whilſt the Generality of the Clergy beſid
were from the *beginning* for having nothing
do with you, and even *Cardinal Alan* himſ
upon the firſt Petition ſaid, *neſcitis quid peta*
yet as he was the very Quinteſſence of go
Nature, he yielded to their Importunities
hopes of Peace. Nor indeed is it to be adm
red, that many were charm'd with you for
Seaſon, becauſe your Oeconomy was new, a
your Methods very engaging; and as you w
but a few ſcatter'd Members of the Engl
Nation, your Attempts were not apprehende
nor any Suſpicion of Uſurpation was given.
was then that *Alan* petition'd, and perſwad
your *General* to ſend ſome of you over in
England, where the Clergy were ready to
ceive you with open Arms, and give you
ſort of Encouragement, and not only this,
when ſome Objections were rais'd againſt y

‖ *Who* [Alan] *even in his Life time began to diſtaſte t*
Factions, and namely Father Parſons. Idem ibidem.

‖ *How baſely have they reproached our excellent*
Cardinal after his Death, for his having a like Opinion
them, and making ſhew of a Mind he had if he had l
a while longer to have withdrawn them from the Semi
Idem ibidem.

by the Scholars in the *Roman College*. Several of the Clergy ſtood by you, and wou'd not hear of turning you out, as was deſired, and as you before had treated the *Clergy*. In this manner you were cheriſh'd by the Clergy in all Parts. But when the frozen *Serpent* had plentifully refreſh'd her ſelf, and recover'd her benumm'd Senſes at the Clergies Fire, ſhe rais'd up her aſpiring Breaſt, and began to hiſs at the Author of thoſe Bleſſings ſhe enjoy'd. For by degrees the *Clergy* were joſtled out of the Saddle, kick'd out of what they had, bubbled and inſulted, when they endeavour'd to complain or do themſelves Juſtice. Thus the Evils of the Clergy ripen'd gradually, nor did they diſcover till it was almoſt too late the dangerous Effect of their miſplaced Favours.

XV. *Alan* and *Stapleton* lived not quite long enough to ſee the Clergy in *Statu quo*. They were well inclin'd to have brought the change about, as appears from many Circumſtances. 'Tis true, *Stapleton* once writ a Letter or two in favour of your Proceedings. But a Letter of a much later Date ſhews how much he was changed. For this Learned Man according to the Opinion he had hitherto harbour'd of your Society, was tempted to enroll himſelf amongſt you, and accordingly when he was about Sixty Years of Age, he entred into the Jeſuits *Novice-ſhip*, but meeting with ſomething upon a nearer View of your Oeconomy, which he could not diſcover at a Diſtance. He alter'd his Mind, demanded his Clergy Habit, and bad you good by, and the next Poſt gave his Friend *Alan* an Account what he had done. The Cardinal who was entirely a Stranger to this pious Friſk of his old Friend, according to his uſual Modeſty

only replied, that he was not at all surprized at the Second Part of the Adventure, but he could not imagin what business he had amongst them. Neither were these the only two who fell off from the Societies Interest. Mr. *Mush*, Dr. *Champney*, and one or two more, whom they had drawn in their Youth upon their nature though saw clearly their Mistake. And thus, *Reverend Father*, you plainly see it made evident from all Hands, that the Clergy who upon all occasions opposed your Society were not an insignificant factious Party, but Persons of great Repute, and the Leading Men of that Body. I advise you therefore for the future to refer such Distinctions for your *Casistry*, where they may prove more successful, historical Occurrencies and palpable Facts will admit of no such *Chicaneries*. But if you will needs have it that there were Two Sorts of *Clergy*, *Factious* and *Obedient*, then set the Saddle upon the right Horse, and call those *Factious* who betray'd their Brethren to a *foreign Interest*, who postponed *Divine Institution* to Human Invention, who neglected the Hierarchy of the Church to fall in with the politick Intrigues of a Party. In those in fine be factious who pillag'd the Roof under which they were nurs'd, and carried away the Moveables to beautifie an Enemy's Tent.

Fourteen

Fourteenth LETTER

TO THE

Engliſh Provincial.

Reverend Father,

I Hope my laſt made you ſenſible, that the main *Spring* of your Cauſe fails you, and how deſperate and bold an Aſſertion it was to challenge the chief of the Clergy, as going *hand in hand* with the Society. Your Caſe is not unlike to ſome of thoſe violent Enemies of our Church, who finding themſelves incapable to maintain the *Charge of Idolatry* upon the Square, and by direct Proofs; are obliged to acquit *Infidels* from *Idolatry* to make us guilty of it by a fooliſh Notion, that the *Heathens Idolatry* did not conſiſt in eſteeming Idols to be Gods, but in paying Honour to thoſe *Figures* as unwarrantably repreſenting the true God, which they pretend is the *Idolatry* practis'd amongſt us. So you being unable to ſtand your ground in the Facts mention'd in the *Hiſtory of Doway*, and defend 'em as they lye. You are forced to acquit the Clergy by ſaying, they allowed of all you did in Prejudice of their Intereſt, and joyn'd with you. But as I cannot think this Notion will have any further Influence, than to ſhew how dexterous Mankind is in endeavouring to extricate themſelves out of troubleſome Circumſtances; ſo I ſhall neglect it hereafter, and proceed to other matters, only I ſhall take

notice, that if the chief of the Clergy were you Friends, you treated 'em very barbarously in having so little regard to their Intereſt and Re putation always after, for either by open At tempts or ſiniſter Methods, you ſeldom ſuffer' 'em to live in Repoſe. What I ſhall juſt no mention will make this Obſervation good.

II. A Blow in the dark, *Reverend Father*, not eaſily put by. But in Politicks ſuch Stroke are of much more dangerous Conſequence. Th Clergy with much difficulty kept their groun when you openly aſſaulted 'em. But when yo advanced by ſapping, they were obliged to doub their Centinels. And there wanted not ofte unfortunate Accidents, which their nimble A verſaries improved to their Diſadvantage. F *inſtance.* The Celebrated Controverſy of th Oath of Allegiance was made a Subject of Tr umph by your *Fathers*, and the Clergy by yo ſubtle doings were almoſt loſt in his Holine Eye upon this occaſion. I will ſtate this Ca and leave every Man to his Freedom. T deſperate Attempt of the *Powder Plot* put Ki *James* I. upon framing the Oath of Allegian Now the *Chaplain* in his Hiſtory informs t World, what Effects the ſaid Oath had; a namely, that one was to find out the Differen betwixt thoſe that were Loyal, and Diſloyal Principle. To confute this Obſervation, y pretend that the Oath was not deſign'd as diſtinctive Mark betwixt *Papiſt* and *Papiſt*, rather betwixt *Papiſt* and *Proteſtant*. But c tainly you muſt own your ſelves not to be j Arguers in this Part of your *Defence*. For wh occaſion was there to preſs ſuch an *Oath* as th to diſtinguiſh betwixt *Papiſt* and *Proteſtant*, whe is there were many other Articles and Oat

more effectual to find out that Distinction. But I will put you upon one of your own Topicks. You cannot refuse the Opinion and Decision of King *James* himself upon this occasion. For where the Words of the Law are obscure, and something equivocal, 'tis an usual and approved Practice to have Recourse to the *Law-maker*. Now King *James* being legally asked concerning his meaning, declared, that his Intention only was to oblige the *Roman Catholicks* to a *civil Allegiance*. And if you are disposs'd to make a *civil Allegiance*, a distinctive Mark betwixt *Papist* and *Papist*, you give the same Account of your Selves and Principles, as many in the World do, when they describe the Difference betwixt a *Jesuit* and a *Clergy-man*. But this is not my Opinion.

III. I call this, *Reverend Father*, your own Topick, for you who thought fitting to prefer the Authority of the Emperor of *China* to the *Popes Legate*, in a Controversy of the same Nature, cannot reasonably accept against King *James* his Exposition of his own Law. The Instance is pretty fresh in our Memory, but because every body may not be acquainted with it, I will touch upon it in short. For Fifty Years or more the Jesuits Missioners in *China* were accused as learning too much to some Practises, which favour'd the *Pagan Worship*; and of this their Conduct the Pope was frequently inform'd by other Missioners. For many Years this Controversy inclin'd sometimes this side, and sometimes to that, accordingly the Court of *Rome* found grounds in the Informations. At length *Cardinal Tournon* a Person Loyal'd in all Respects, and whom the Pope

was resolv'd to rely upon in this Affair, w
sent into those Countries with full Authorit
to inspect and determine that tedious Co
troversy. The result of this Embassy was
very disedifying Account of the Jesuits Pr
ctises. 'Tis not to my present purpose, to re
late the barbarous Usage, and many Oppo
sitions, he met with in executing this Com
mission. I am only to touch upon the qual
ty of the Controversy, which was; whethe
a certain Ceremony, practis'd promiscuous
by Heathens and Christians, was *Civil* or *R
ligious*. The Jesuits maintain'd it to be *mer
Civil*, and appeal'd to the *Emperor* and his Cou
cil, as the most proper Judges in that Affa
The *Pope's Legate* determin'd this matter, fro
the general tendency of the Action, with a
its Circumstances. Now as I take it, this is
Parallel Case with the *Oath of Allegiance*, a
at the same time shews the pretty knack so
People have of changing their *Medium* wh
occasion serves.

IV. Let us in the next place observe, wh
turn you give to the Controversy of the O
of Allegiance, in order to villify the Cler
The *Chaplain you say makes the Clergy Abet
of the Oath of Allegiance, and they as yet have m
no disclaim of that Imputation.* What then
the inference be, but that they acknowle
themselves to be guilty. I acquainted y
Reverence formerly, that I wou'd make bol
correct the Chaplain where I found him fau
and now I have an opportunity; for thou
some few of the Clergy writ and acted
favour of the Oath of *Allegiance*, yet ma
eminent Men of that Body opposed it, e
cially the *Doway Divines*, Dr. *Kellison*, Dr.

&c. whilſt the generality of the Clergy ere ſilent and imitated the Societies Policy, chaining up the Controverſy of the depo- g Power; by this means thinking to eſcape e diſpleaſure, both of the *Pope*, and Tempo- Princes. This is in ſhort the true State of t Affair; what I have further to ſay is, ether you are not highly culpable in making ch peeviſh reflections upon the Clergy, upon other bottom than what the *Chaplain* relates. es he tell you that all the Circumſtances, Obſervations he makes, were taken from Clergy, as well as the ſubſtance of his Story? is it reaſonable that you ſhou'd take the erty to twit the *Clergy*, for not making a laim of what the Chaplain inſerted by the al Freedom of Hiſtorians? The Clergy have owned themſelves to be Authors of the *Doway ory*. But this is not enough, you wou'd as I inform'd, have them diſown all the Con- ts of it: This I know wou'd pleaſe you. is it not viſible that ſuch an acknowledge- nt wou'd be reputed by your *ſedulous Soci-* as a ſolemn giving up the Cauſe, and ſign- the Condemnation of all their worthy An- tors, who took ſuch Pains to defend them- ves, their Liberties, and the Hierarchy of Church?

V. But to put this Cauſe upon another If- : I ſuppoſe you, who with ſuch a confident , have ſummon'd the Clergy to declare mſelves concerning the *Oath of Allegiance*, your ſelves ſit faſt in all Controverſies of nature. It will be no extraordinary di- ſion to mention what follows, either in ification of the Clergy, or (what is more ctly my deſign) to diſarm the *Society*, and

wreſt that Weapon out of their Hand, wher
with they ſeem prepar'd to beat down t
Clergy; and by which it will appear that y
have no room to ſpeak on this Occaſion, w
have your ſelves plaid faſt and looſe with t
Pope, in an Affair much more vehement
urged by the *Holy See*. * I have formerly re
a Bull of *Pius Quintus*, whereby his Holin
ſolemnly declares Queen *Elizabeth* to be ac
ally deprived of all the Dominions belongi
to the *Crown* of *England*, and abſolves all
Subjects from all Oaths of Allegiance, a
other Obligations to her; and that upon
nalty of Excommunication, and other *Ch*
Cenſures, no one ſhou'd hereafter dare to o
her, or obey her, as lawful Queen of *Engl*
It is needleſs to acquaint your *Reverence*, t
you look upon it as an indiſpenſible Obli
tion, to comply ſtrictly with the Popes Bu
and in this you are willing to paſs in
World as ſingularly Zealous. Now that I n
not impoſe upon you, I will bring in † Fat
Campion to make a Declaration of your O
dience in this Reſpect. In a Letter to y

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* Præcipimuſque, & interdicimus, Univerſis, &
guilis, Proceribus, ſubditis, Populis, & aliis præd
ne Illi [Elizab.] ejuſve monitis, mandatis, & Leg
audeant obedire. Qui ſecus egerint nos ſimili An
matis ſententia Innodamus. *Bulla* Pii 5. 2. *Calendas*
tii, anno 1569.

† Regina pro ſua ſingulari clementia me videre
lens quæſivit, an in illa agnoſcerem Regiam Dig
tem, poteſtatemque reſpondi me agnoſcere, & ven
eamque colere ut Reginam meam Legitimamque
bernatricem ..... faſſus ſum deberi Illi, à me ſu
tiſque omnibus obedientiam. Idem nunc fateor. Cam
Epiſt. ad Gener. page 69. *in* Moor.

Ge

General, he acquaints him that the Queen having the Curiosity to see him, and discourse with him, she question'd him if he acknowledged her to be his true, and lawful Sovereign. *Father Campion* replied that he owned her, and respected her as such, and that all good Subjects were obliged to pay her a strict Obedience. Now the use I make of this Passage is this. If the *Jesuits* cou'd find a means to evade the *Bull*, which absolved all Subjects from their Obedience to Queen *Elizabeth*, under penalty of Excommunication; why cou'd not such as took the Oath of Allegiance make use of the same pretence, to excuse themselves from submitting to those Bulls, which forbid the Oath of Allegiance. Not that I am about to make my self Judge upon either of these Occasions. But only to let the World understand how unreasonable you are in your Reflections upon the *Clergy*, who are your selves more Obnoxious in a Parallel Case. Thus, *Reverend Father*, I have driven you into the Toil; get out as well as you can; and when you have made a disclaim of *Pius Quintus*'s Bull, it will be time enough for the Clergy to declare themselves concerning the Oath of Allegiance. I am only sorry I was obliged to bring Father *Campion* upon the Stage, whose Memory I shou'd injure very much, if I shou'd mention him as countenancing what some of his Body are but too much addicted to. But what I have here said of him, cannot do him the least prejudice with Men, that are impartial in their Inclinations.

VI. But to leave this Digression. 'Tis a plain Case the Chaplain was too bold in delivering his Opinion concerning the Oath of Allegiance, and

and that he appears not to have been fully inform'd of matters relating to it. For neither the Clergy were such great sticklers for it, as he makes them, nor the *Jesuits* so averse to it, as many believe them. I find indeed that some of our *English* Clergy, who suffer'd themselves to be govern'd by the Bishops and Church of *France*, made no scruple in allowing of that Oath; neither were those Clergy-men by themselves in this; for even the *French* Jesuits subscribed to an Equivalent of this Oath, in the Years 1614. 1616. and 1626. whereby they obliged themselves not only to a prudential Silence concerning the deposing Power, but promis'd to preach against it, were present when the Books of your *Society* were burnt which contain'd such Doctrine, and joinily condemn'd all things of that nature, together with the *French Bishops* and *Clergy*. Nor can it be said that our *English Jesuits* were backward in favouring the same Cause, when they found their Ends in it. A very Authentick Proof is extant of their variable Temper in this respect; for when in the Year 1635. some Designs were a foot to have the condition of *Roman Catholicks* mitigated in *England*, the *Jesuits* sooth'd King *Charles* I. up with a Behaviour much contrary to what they practis'd both before and after; for 'tis recorded in the Memoirs of the * *Pope's Agent* in those Affairs, that they treated such as took the Oath in the same manner with others, and made no distinction betwixt them. And yet in the en-

* *The Jesuits now do not fly those that take the Oath, nor deprive them of the Sacraments.* Seignior *Panzani*, the Nuncio's Letter to Cardinal *Barberini*, dated May 8. 163

Jesuits

uing Reign of King *Charles* II. when you had mind to exert your ſelves to pleaſe his Holineſs, and recover this ſlip, you run madly o an extremity of Zeal: Whilſt a Cabal of our Society took upon you to declare all erſons as incapable of the *Sacrament*, who urſt preſume to take the *Oath of Allegiance*, r teach it to be lawful, as your famous † *hent Decree* made, in the Year 1681. *July* 5. oes bear Teſtimony.

VII. Now this tricking behaviour can cer-inly neither be thought juſt in its ſelf, nor ac-eptable, either at *Rome*, or to the *Roman Ca-olicks* of *England*; 'tis true his Holineſs did rohibit the *Oath of Allegiance* by two diſtinct riefs, in the Years 1606. and 1607. But as ey had no Cenſures annex'd, was it not to & contrary to the Decree of his Holineſs, drive the Faithful from the Sacrament: And d not the Catholick Laity of *England* juſt aſon to complain of this Hardſhip, eſpeci-ly when they beheld all the *French* Church llerated, either expreſly or by connivance, an equivalent Practiſe, and the uſe of the craments never refuſed them; the *French Je-its* alſo concurring with the reſt of the Na-on. And yet Twelve Headſtrong *Engliſh* Je-its aſſembled at *Ghent*, ſhall pretend to run unter to all others, and throw the Bone of iſſenſion among the Catholicks of *England*, their raſh and unſeaſonable Decrees. Mi-

† Thirdly, *If any one (againſt the Decrees of the Pope) e taught the aforeſaid Oath to be unlawful, let him not admitted to Abſolution, without publick Recantation, ei-r made or ſacredly promiſed.* Decrees of the *Engliſh* Je-its at *Ghent*, July 5. 1681.

ſtake

ſtake me not, Reverend Father, taxing you Prudence, is not entering into the nature o this Controverſy, in which we ought to fo low, not go before the Authority which is t determine it. But I have done with this A ticle: That Oath is now no longer preſs upon us, but others introduced in its place ſo the Controverſy is laid to Sleep. Nor hav I mention'd it any further than what ſeem requiſite towards juſtifying the Clergy, an ſhutting up the way to thoſe ill-natur'd I ſinuations, which tended to make them odio at *Rome* on this Account.

Fifteent

Fifteenth LETTER TO THE English Provincial.

Reverend Father,

I AM truly ſorry, that you ſometimes put me upon mentioning *odious Matters*, but ecially what relates to Perſons Characters, o tho' in the main they are of great worth, having been engaged in a variety of Af-rs, cou'd not paſs over this mortal Life, hout ſome Inſtances of *Frailty* and *Indiſcre-*, which like the Shades of a well drawn ture often help to ſet forth brighter Qua-es, eſpecially when ſuch *Failings* are render'd ocent by Humility. 'Tis in your Remarks ncerning *Blackloiſm*, that you are pleaſed, not y to ſcatter ſeveral very improper Words rela-g to the Perſon, who gave a Name to thoſe *nions*, but by your uſual Methods with a *ſide-k* have aſſaulted the Clergy. The Pro-ce I have undertaken will not permit me neglect this *Point*, beſides the great Miſtakes h you and others labour under, as to theſe ters are ſo much to the prejudice of the th, and the Honour of the Clergy, that hou'd be wanting both to my Cauſe and linations, not to ſpeak to your Exceptions. firſt, I muſt acquaint you with ſome things vious to theſe Affairs.

II. Mr.

II. Mr. *Blackloe* alias *White*, was a Professo
of Divinity in the Englisſh College at *Dowa*
and one whoſe Parts and Morals were neve
call'd into Queſtion; I wiſh I cou'd ſay th
ſame as to his Doctrine and Principles; ſuc
as travel without a good Guide into a foreig
and unknown Country, commonly looſe the
way. So Mr. *Blackloe* who was bleſt with
Genius equally curious and capacious, whilſt h
ſtudied to penetrate into matters further tha
others had done, he loſt his *Road*, and foun
himſelf entangl'd in a *Labyrinth* of Errors. H
Wit created him Envy, and his Doctrine En
mies. He had the Misfortune to live in li
gious times, when there were ſome Jarrs amon
the Clergy, which were not leſſen'd upon
Account, and in which your *Society* was n
altogether idle, for you have conſtantly up
thoſe occaſions a Party ready to drive on
old Cauſe. Now as Mr. *Blackloe* was engag
in ſeveral Controverſies; in ſome he prov
very ſucceſsful, in others he was deſerved
baffled. In the Cauſe of Religion he has pu
liſh'd ſeveral very uſeful Books, which are
markable for a ſingular Pith of Reaſoning,
in his Perſonal Conferences with Mr. *Chill*
worth, Mr. *Hobbs*, and Mr. *Des Cartes*, he
known to have comen of not only with C
dit, but with Superiority, and to have m
very nice Obſervations in *Philoſophy*, *Politi*
and *Theology*, to the Admiration of thoſe th
great Maſters. But in other Writings (wh
touch'd upon Matters, which I imagin he ju
ed *Adiophorous*, and that they might be
curely canvaſs'd within the Pale of the Chur
he was very unfortunate, ſo as to draw

Cue

Censures of that *Holy See* upon him, besides making himself liable to many other Attacks. But the Controversies he had with Dr. *Leyburn*, and some others of his Brethren concerning their domestick Affairs, tho' they were the most considerable on themselves, and that he had hold of the right end of the Staff, yet his Reign was so sunk upon account of his Doctrine, that through the violent Humour of his Adversaries the World was made to believe, he was in the wrong in every thing. And upon this false bottom many unreasonable Clamours have since been raised against him, and indirectly against the Clergy upon This Account. Because many of the leading Clergy took Part in things he was visibly wrong'd in, no charitable turn was given to the Justice they shew'd him, so as to mention 'em as Abettors of his erroneous Opinions, and worthy the Name of *Blackloists*.

IV. And in this particular, *Reverend Father*, I find that the Present Society tread in the Steps of their Fore-fathers, and in your *Answer* to *Downay History*, you watch at the old Topick. For by several suspicious *Innuendo's*, you would make it not improbable, but the *Clergy* might have had Hand in writing that History, and afterwards infer, that the Author both favours *Blackloism*, and makes the Clergy as guilty as himself. And all the Reason I can see, because the *Chaplain* speaks with due Respect to Mr. *Blackloes* Qualifications, and excuses some who follow'd him the like Justice. But whither will not the Prejudice of Education hurry a Man, who blindly gives himself up to it? Pray, *Father*, lay every thing aside that is capable to wrong

your

your Judgment, keep your Temper, and ex
min this Point in cold Blood. Can it be ſu
an extraordinary Crime, to ſtile Mr. *Black*
a Perſon of eminent Parts and Learning, af
the Characters given him by Men of all N
tions and all Perſwaſions? Now for you
make Mr. *Blackloe* maintaining the Intereſt
the Clergy, to be Mr *Blackloe* propagating
own private Errors, is an odd way of arg
ing in any one but a *Jeſuit*. Can a Per
who falls into an Error in one Reſpect, n
ver be in the right in any other? Here m
either be a great want of Judgment, or
Sincerity. There is an old Engliſh Sayi
even *give the Devil his due*. But there is
Mercy for any Man that ſtands in your w
He muſt of Neceſſity be either a *Knave* o
Blockhead, tho' all Mankind beſides adore hi
and after the Example of other *Politicians*, y
are never unfurniſh'd with *ſtanding Reproac*
to clap upon any Perſons back, againſt wh
you have conceiv'd a Jealouſy. In this man
it was, that *King Charles* the I. ſhew'd but ſo
ſmall Favours to the *Roman Catholicks* upon
Queens Account, who was of that Perſwaſi
and immediately the Factious Republican P
ſnatcht the Opportunity to repreſent him
a Papiſt, and a civil War enſued. Speak
half a word in Praiſe of a *Port Royal Wri*
tho' it be but in regard of his Stile, and y
are a *Janſeniſt*. Call but Mr. *Blackloe* an
genious Man, and excuſe him in any Occurre
of his Life, and you ſhall be traduced as
Blackloiſt. Perſons of noted Worth and ſin
lar Zeal for the *Roman Catholick Religion*
not ſtick to ſay, *Luther* was an able *Preac*
Cal

alvin a good *Latiniſt*, and *Bucanan* an excel-ent Poet? Why then ſhall the Chaplain or ny other be cenſur'd for giving Mr. *Blackloe* is due, as to his Natural Gifts and Qualifi-ations. A Man's Reputation hangs in a very angerous *Equilibrium*, when it may be caſt own by a Jeſuits Frown or uncharitable Shrug, hich with ſome of your blind Admirers have ttle leſs Authority than the *Anathema* of a ge-eral Council.

IV. But to proceed, and make a further Diſ-overy of your Motions, in order to make the lergy odious upon Account of *Blackloiſm*. As r Mr. *Blackloe* himſelf, I leave him to Al-ighty God, as he left his Errors to the Church. am moreover willing to allow, that he broa-hed ſeveral *raſh, erroneous, and heretical Opinions*, nd if you will have it ſo, (becauſe the Word ffends you) that he was no bright Man, as *rightneſs* is oppoſite to *Darkneſs* in Expreſſion. ut as Mr. *Blackloe* was a *dark Man*, you of he *Society* are as clear and perſpicuous in your ttempts againſt the Clergy, by what you ad-ance concerning him and his pretended Fol-owers, and the Hiſtory of *Blackloiſm* under the ctitious Name of *Lominus*, was a random Shot o fall upon the Clergies Head. For accor-ing to my way of apprehending things, it eems to be an abuſe of Words, to ſtile every peculative Error againſt Faith a ſolemn and *elebrated Hereſy*, tho' in Rigor it be really a *Hereſy*. A *Solemn Hereſy* has a Relation to erſons as well as to Opinions, and to ſtile very perſonal or private Error againſt Faith, *Solemn Hereſy* is to make every private pil-ering Theft or Murder, a ſolemn Rebellion

or Insurrection againſt the Prince and Govern
ment. For as I take it, in what regards o
preſent purpoſe. The Parallel ſtands goo
betwixt a Rebellion, in regard of the *St*
and *Hereſy* in regard of the *Church*. Suc
Language as this therefore is not only an im
proper, but very unjuſt Appellation, and appea
full of Deſign. For by this Method you wou
make the World believe, that Mr. *Blackloe* w
not alone, but had his Abettors; and who ſhou
they be but the Clergy that favour'd hi
whether in relation to his Errors or other Co
troverſies, 'tis no matter it equally ſerves yo
turn, Mr. *Blackloe* broach'd Heretical Opinio
The Clergy back'd him (in other matte
Ergo, &c. the Conſequence is clear. And th
it is that the Clergy are brought in fomentin
if not openly profeſſing that great and ſpre
ding Hereſy called *Blackloiſm*.

V. Eut I muſt make bold here, *Reverend F*
ther, to call you to your own *Rule*. If every p
vate Error in Faith does merit the Name
a celebrated *Hereſy*. A Liſt of your condem
Caſuiſts will but make a very *uncatholick Fig*
in your *Studies*. There will be the Hereſy
Vaſquez, maintaining the Rich never to abou
with Superfluities, and ſo cutting off the R
of Alms to the Poor. The Hereſy of *Le*
permitting Men of Honour to aſſault th
Neighbour, and take away their Life for
value of a Crown, or a box of the Ear. T
Hereſy of *Bauny* allowing Servants to ſteal p
vately from their Maſters, when they juc
their Work deſerves more than their Wag
The Hereſy of *Gaſpar Hurtado* affirming it
be lawful to fix a falſe *Imputation*, to diſcre

e Evidence of one who accuſeth others un-
ſtly. The Hereſy of *Eſcobar* who gives Ser-
nts the Liberty to aſſiſt and pimp for their
aſter in unlawful Pleaſures. The *Hereſy* of
oſe Philoſophical Sins ſo ingeniouſly found
t in your Society, to contradict Man's Rea-
n, without violating the Law of God. The
ereſies of thoſe noble Writers, *Eſterix*, *Mari-*
a, *Sanctarell*, &c. who were condemn'd by the
pe for aſſerting *King-killing Doctrine*. And
cloſe all the Hereſy of Father *Pirot*, who
an infamous Apology (alſo condemn'd by
e Pope) confirm'd all theſe edifying Syſtems
Morality, which his Brethren had eſtabliſh'd.
heſe with a Thouſand ſuch like Opinions
bliſh'd by Men of your Society, are in your
alect ſo many Hereſies, and only want a
minus, (not *T.* but *W.*) to expoſe 'em in ſo
ny diſtinct Hiſtories to the Jeſuits Credit.
you like this way of Argument, you may
rhaps meet with more of it. But I rather
nk you will endeavour hereafter to ſpeak
th the reſt of Mankind, and not drag the
ergy into a Cauſe againſt their Will by in-
uating, that they make up a Part of that
nous Hereſy, where only one unfortunate
ntleman had a Share. Nor even traduce
n with your odious Epithets, whoſe Errors
d with him, and nothing more is remaining
a bare Account of his Miſtake, to ſhew
was *Mortal*, and his Recantation, to ſhew
was humble and wou'd not be an *Heretick*.
u cannot be ignorant, *Reverend Father*, that
ny *Excellent Men* have been entangl'd in
rors againſt Faith, and that ſeveral of the
tient Fathers Works have ſtill thoſe Stains
uncan-

uncancell'd in 'em to give Posterity an edify-
ing Lesson, how much Frailty often attend
the greatest Piety and natural Abilities.

VI. As to Mr. *Blackloe*, I have neither pal
liated nor conceal'd his Errors; but I hope h
was a better Christian, than to remain obstinat
after legal admonishing. I was not at his Pi
low when he departed this Life, nor do I be
lieve any Jesuit was so intimate with him, a
to be the Secretary of his Thoughts, when h
surrender'd his Soul into the Hands of his Cr
ator. Dr *Leyburn* was too much his Adversar
and too violent to be credited without Ca
tion, in every particular he alledgeth again
Mr. *Blackloe*, and as he did not survive hi
so he is not qualified to pass a Censure upo
the latter Part of his Life, and so according
your usual Custom, you are very undiscernin
in the choice of your Witnesses. I have se
some Recantations of Mr. *Blackloes*, which
am obliged rather to give Credit to, than t
uncharitable Conjectures of such as cannot a
low him those Prerogatives, which *Nature* h
bestow'd upon him. * *May* the VIII. 165
is the Date of one of his Submissions, whi

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* *I under written*, &c. *do sincerely profess, that I*
it necessary, that all Catholicks shou'd in Heart, and in
Humility, and Obedience, submit their Divinity Writings
the Holy Church, and See Apostolick..... *I do hu*
and sincerely profess it to all it shall concern, by this
present Writing or Instrument, and this to reach to all
Books either past or to come, protesting never to re
from this Resolution, as far as God shall give me gra
and this not only before Men, but also before God, a
hope and expect good from him. Thomas White *or* Bla
loe May VIII. 1657.

e publiſh'd with all the Solemnity that ſuch thing requir'd. Now when he had ſubmitd himſelf and his Writings in ample manr, to the *Church and See Apoſtolick*. Some of s Adverſaries gave out, that he did not mean hat others uſually do, *viz.* the preſent Head the Church and *See of Rome*, but the whole hurch *joyntly* with the Pope. To give Connt to theſe Peoples Surmiſes, he publiſh'd a cond Recantation † *July* the 2d. 1657. in erms as comprehenſive as any one cou'd de-e. || And again in the Year 1662. *Feb.* 3. find he has in a Letter to his *Holineſs* ſigfied a Third Time his Willingneſs to ſtand rrected, and ſubmit to what Puniſhment the e of *Rome* ſhou'd allot him, and ſincerely ofeſſes he will tamely ſubmit to all its Cenres. Now if after all this, Mr. *Blackloes* Meory muſt ſtink in ſome Perſons Noſtrils, as Heretick; and not only this, but others muſt joyn'd with him, let thoſe look to it anher Day, who dare paſs ſuch Cenſures. For y own Part I cannot learn, that Mr. *Blackloe*

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† *I do now likewiſe actually and willingly ſubmit all Writings to the particular* See of Rome, *and St.* Peters ceſſors *the Pope, even out of a* General Council, *and s according as my Opinion and Belief has ever taught ratifying and confirming to this Effect all the Contents my former Submiſſion, in witneſs whereof I have ſet o my Hand this* July 2*d.* 1657.

|| *Alſo under the ſame Obteſtation I profeſs, that if your lineſs ſhou'd proceed to the Puniſhments mention'd in the cree, without any further Form of Law I will not contend, undergo them, with as much Humility and Patience as am able.* Letter of Mr. White a Blackloe to the pe. February the 3d 1662.

has

has any Followers, nor do I believe he ever had. He who is ſaid moſtly to have favour'd him was the Learned Dr. *Holden*, who as being his intimate Friend, took ſome Pains to make him appear *Orthodox*. Yet he declares he *will not depart from the Truth to purchaſe his Friendſhip*, and in a Letter dated 1657. I find theſe Words, *He* [Mr. *Blackloe*] *hath ſeveral exotick and peculiar Opinions, which are much different from my Sentiments*. And if Dr. *Holden* does thus clear himſelf, I am confident there will be no difficulty in removing the Aſperſion from any other Member of the Clergy. When Perſons oppoſe the Authority of the *See of Rome* in ſuch Points let 'em not be ſpared. 'Tis the Center of Church Unity, and only Refuge in compoſing our wavering Ideas. But then let the Crime be made out, before a Perſon is declared Refractory to this Supreme Authority. 'Tis not his Holineſſes Deſire, that Mens Words and Intentions ſhou'd be drawn craftily into a malignant Senſe to ſerve the Ends of politick and induſtrious Men, or that Perſons ſhou'd ſtudy to ingratiate themſelves in his Favour, by forging Hereſies to ſhew their Zeal. This Carriage is ſo much contrary to the Spirit of God's Church, and has ſo much of Deſign in it, that I am aſtoniſh'd, *Reverend Father*, I am I ſay aſtoniſh'd at the Engliſh Society.

End of the Fifth Part.

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LONDON, Printed and Sold by *John Morphew* near *Stationer's-Hall*. 1715. (Price 6. *d.*)

THE SECRET POLICY OF THE English Society.

PART VI.

The State of the *Hierarchy* ſince the Reformation, from the Memoirs of *Segnior Panzani* the Pope's Legate.

Sixteenth LETTER TO THE English Provincial.

Reverend Father,

I Am now arriv'd at a matter of ſingular Importance, in which the *Clergy* ought not to be ſo indifferent as they commonly are, in things which regard their Intereſt; but on the contrary they ought to exert themſelves, as well for their own Credit, as for the good of the *Church* in General. 'Tis no leſs than perpetuating the *Divine Hierarchy*, which has been ſo unfortunately interrupted, that the Catholick Laity

of *England* have many Years been Strangers to that *Noble Character* of a *Biſhop*, and for want of due Inſtructions concerning its *Excellency*, and *Neceſſity*, were backward in reſpecting what they erroneouſly judged not to be neceſſary. I know there are no *Aerians* amongſt us, to call in queſtion the *Divine Origin* of *Epiſcopacy*, and the great Priviledges it ſhines with above common *Prieſthood*; and I wiſh there were none amongſt us who make it their buſineſs to leſſen that Authority, they dare not deny. The Divine Providence eſtabliſh'd not a *Hierarchy* to lie dormant in the Church. The Being of the Church in General depends upon it: And the Happineſs of every *particular Church*, is in a great meaſure owing to the keeping up of *Epiſcopal Succeſſion*. *Ireland* is a convincing Proof of this Obſervation, for Religion cou'd never be rooted out from amongſt thoſe People, who took care never to have a *Hiatus* in their *Hierarchy*.

II. But the *Engliſh Catholicks* as they were put upon wrong Methods in the beginning, ſo they had the misfortune to deal with a kind of *People*, who found it not to be for their Intereſt, to be warm in maintaining, and ſetting a Foot *Epiſcopal Succeſſion*. Upon Queen *Elizabeth*'s Acceſſion to the Crown, all thoſe worthy *Prelates* who refuſed to Subſcribe to the new modell'd Religion, were obliged to ſurrender their Biſhopricks, and ſpin out the remainder of their Lives, ſome in Confinement and others in Baniſhment. In the Year 1580 They were all reduced to one, *viz.* Dr. *Thomas Godwell*, formerly in Queen *Mary*'s Reign Biſhop of St. *Aſaph*'s. I own, ſome of the Ancien

cient Clergy apprehended the Inconveniencies hey afterwards ſmarted under; and therefore etition'd his *Holineſs*, that Dr. *Godwell* might re-urn into *England*, and govern the Catholicks s ſole Paſtor. The Project was agreed to; but y reaſon of that Biſhop's great Age, he was judged incapable to undergo ſuch a Fa-igue; and in this manner it was, that a hope-ul Deſign degenerated into that Scheme of he *Arch Prieſt*, which I have formerly given full Account of. However the Clergy, Time fter Time, importun'd the *See of Rome*, that ey might have the ſatisfaction to be govern'd y Biſhops, as other Churches were; but they ere not efficaciouſly heard 'til 1623. when e Names of Six *Canditates* were ſent to *Rome*, *illiam Biſhop*, *Matthew Kelliſon*, *Richard Smith*, *dward Bennet*, *John Boſſevil*, and *Cuthbert Trol-p*. Theſe worthy Perſons were preſented to is Holineſs, by Mr. *John Bennet*, Agent to the lergy; and Dr. *William Biſhop* was pitch'd upon enjoy that Honour. Though I can ſcarce y he enjoy'd it, ſeeing he died within a few onths after his *Conſecration*, and was ſucceeded Dr. *Richard Smith*. This Gentleman came to *England* in the Year 1625. and peaceably ecuted his Paſtoral Power 'til 1627. when a rtain *Jeſuit* publiſh'd a Pamphlet againſt his ordſhip; with the Title of *Reſponſio ad Quen-m magnum Prælatum*. This Book rais'd a rſecution againſt the Biſhop from all Hands, d was a leading Card to ſet the *Laity*, and *gulars*, as alſo the Government againſt him: that few being willing to receive him in-their Families, he was toſs'd about, 'til he s forced to leave the Kingdom in 1628.

and ended his Days in Baniſhment in 165
from that time, 'til 1685. *England* ſaw no
more Biſhops; but then by King *James* II's
Intereſt, Four worthy *Prelates* were allotted
the *Roman Catholicks*. This is a brief Accoun
of theſe matters, which I ſhall afterwards en
large more upon.

III. Now, *Reverend Father*, I am obliged
to halt a while, and look into ſome few thing
which I perceive do very much diſturb you
Society, and in which you take your ſelves t
be very much injur'd by the *Chaplain* in h
Hiſtory of Doway. In the firſt place, you a
mire how you can be brought in, as aver
towards the eſtabliſhing of Biſhops in *Englan*
ſince *Father Parſons* muſter'd up Nine Reaſo
to favour that Cauſe, and had procur'd a Pe
ſion for the Maintenance of Two *Biſhops*. F
in caſe this was ſo, (which I have only yo
fallible Words for) it wou'd only regard F
ther *Parſons* himſelf; nor even him only at th
time, before he thought of other Expedien
It is indeed upon Record, that ſome of t
ancient Clergy had laid a Deſign, of havi
England govern'd by Two Biſhops; one
preſide in the *North*, the other in the *Sou*
Now 'tis not unlikely, that Father *Parſons*
join with them in this Affair, and countenan
the good Deſign, and ſo produced the *N*
Reaſons you inſiſt ſo much upon. (though
ſeems very inconſiſtent with the reſt of
Actions,) But you cannot conclude from hen
that he was always of the ſame Opinion;
that all the Jeſuits who came after, were
qually well diſpoſed to be govern'd by
ſhops. Be it as it will; 'tis certain, the

genio

genious *Scheme* of the *Arch Priest* drove the thoughts of a Bishop out of his Head; and for *Nine Reasons* he was able to produce for that Purpose, he produced *Nineteen* for the contrary, some of which I have occasionally touch'd upon.

IV. I had very good reason to say, that though Father *Parsons* did make some Proposals towards establishing Bishops in *England*, those that came after him vary'd very much in their Methods. For 'tis notorious to every body how busy you have been upon all Occasions, to obstruct the Clergies Endeavours that way. The Hand you had in making the *Bishop of Calcedon* uneasy in *England*, is a plain instance of your good Affections towards the *Mitre*. Your Clamours against him were so extravagant that they even scandalized the *Archbishop of Canterbury*, who cou'd not imagine that such as maintain'd a *Divine Institution* in *Episcopacy*, shou'd make use of so many *Stratagems* to keep it from amongst them. Was he not Libell'd by you? Did you not undermine him in most Catholick Families, and make him publick to the whole Nation? Was he not forced to seek for Shelter with the Foreign *Ambassadors*? 'Til at length they were tamper'd with to dismiss him. And when he had left *England*, you not only oppos'd his returning, but took wretched Pains to hinder any other coming in his Place. For when *Signior Panzani* the Popes Legate, was sent privately into *England*, in the Year 1635. either to set Matters to rights betwixt the *Bishops* and *Regulars*, or propose another, in case they shou'd entertain any personal disliking a-

gainſt Dr. *Smith*. It appears, I ſay, by this * *Agents* Letters to *Cardinal Barberini*, that you oppoſed him in all his Meaſures he took towards eſtabliſhing a Biſhop. That you ſuborn'd the Laity to Subſcribe their Names againſt a Biſhop; and when you cou'd not get a handſome Liſt, you made bold to put down the Names of Children, and of ſeveral Perſons deceas'd; in a Word, I find it recorded that you were for playing the old Game over again, and petitioning for an Arch Prieſt, with many other invincible Proofs of your Inclinations, which it is not proper to mention at this time. Father *Moor* mentions ſomething of *Panzani*'s coming into *England*, but he either was not willing to divulge theſe ungrateful Secrets, or he was not let into them.

V. You may obſerve, *Reverend Father*, that *Segnior Panzani*, ſeems to inſinuate that the *Jeſuits* alone oppoſed a Biſhop; and the Story of thoſe Times I meet with in *Moor*, and others is very ſuitable to what *Panzani* ſays to you. For when all the *Regulars* met together to put an End to thoſe ſcandalous Jars which happen'd with the Clergy, concerning the Extent of the Biſhop of *Calcedon*'s Power. An Agreement was drawn up and ſign'd; and the *Jeſuits* were the only Perſons who refus'd to ſet their Hands to it. Now the main matter which appears to have kept you from ſig-

* *Your Eminency muſt not wonder I ſay ſo much, ſo often of the Jeſuits; becauſe I ſee here, that alone, are thoſe that will be mad at the Biſhop, and in their Penitents to the ſame.* *Panzani*'s Letter to Card. *Barberini*, June 13. 1635.

ing, * is a Clauſe whereby the *Deputies* and *Superiors* of every Order oblige themſelves, and all their Brethren, neither directly nor indirectly for the future, to oppoſe the eſtabliſhing of Epiſcopal Power in *England*. This *Concord* was made and ſubſcribed to, in the Year 1635. the Seventeenth of *September*; by the Deputies of the *Clergy*, *Dominicans*, *Franciſcans*, *Benedictines*, and *Carmelites*: But *Father Blond*, Superior of the Jeſuits, refus'd to concur, as *Moor* himſelf does not diſown, not wanting ſome ſhuffling Excuſes that his Summons was not Legal, or ſome frivolous thing of that Nature. Though when he underſtood that many People made bold to interpret his refuſal in a Senſe he was not willing to hear of; he took himſelf to have ſatisfied every Body, by ſaying he wou'd ſtand to the *Concord*, but wou'd not Sign it. But what Security this wou'd be in a *ſlippery Generation*, who are ſuch expert Maſters of *Caſuiſtry*, I leave every one to Judge who ever had any Experience of their Agility.

VI. But it was not only in the *Biſhop of Calcedon's* Caſe, that you diſcover'd your Inclinations; but upon all other Occaſions down to theſe Days, you have conſtantly plaid upon the ſame String. In the Year 1657. after Biſhop *Smith's* deceaſe, the Clergy petition'd again for a Biſhop, but it met with great oppoſition

* Promittunt deputati Regularium ordinum quod neque per ſe, neque per fratres ſuos, directè, vel indirectè ab hâc horâ in poſterum ſe opponent Epiſcopali authoritati ſtabiliendæ in Anglia. *An Article of the Concord in* Moor. *ad annum*, 1635.

from

from *No-body*. A Rumour was ſpread abroad that in caſe his Holineſs granted this Petition, *Cromwell* wou'd ſend a Fleet into the *Mediterranean*, and Bombard *Civittavecchia*. Again upon the Reſtoration of King *Charles* II. in the Year 1660. when things ſeem'd to be pritty well with the *Roman Catholicks* in *England*, the *Holy See* was addreſs'd upon the old Subject. But the Clergy found oppoſition both at Home and Abroad; and were forced to ſit down content with their Condition, 'til King *James* II. came to the Crown; at which time they found Relief, and it was not in your Power to hinder the conſecrating of Four Biſhops, though Heaven and Earth was moved to clip their Wings, and Cramp them in their *Pontifical Slippers*; and you work'd Day and Night to make your ſelves Independent; and what the *Chaplain* ſays upon this Occaſion is notoriouſly true, *viz.* that at ſeveral times it has been inſinuated, as if the Juriſdiction of thoſe Biſhops was rather a Buſineſs of *Complaiſance*, than of Strict and *Canonical Juſtice*. Now what oppoſition has been ſince made againſt adding Two New Prelates to thoſe that are deceas'd 'tis too freſh in our Memory, if not actually upon the Anvil, to want any place in this Story. 'Tis not long ſince the Twenty Ninth of *January*, 1707. when the uſeful Imputation of *Janſeniſm* was of ſingular Service in this reſpect. Was not notice given legally from *Rome*, that a worthy Member of the Clergy might expect his *Bulls*, in order to be conſecrated; but the Buſineſs drop'd on a ſudden and I ſhall not tell how, unleſs *F. S.* nick'd the time right in his *Sicilian Journey*, and ſtruck

Spoke into his Wheel, for an Age did not paſs betwixt thoſe Two Affairs. But yet it muſt not be allow'd that the Jeſuits ever oppoſed the eſtabliſhing of Biſhops in *England*. I preſume you will pretend, that by informing the *Court of Rome*, that ſuch and ſuch Perſons are improper, 'tis not to oppoſe *Epiſcopacy*. 'Tis not imagin'd, *Reverend Father*, that you deſign to attack the Subſtance of that Divine Character, (though there is ſomething of Presbytery in all Religions) becauſe as being Catholicks, you cannot run from the *Jure Divino* of its Inſtitution. But to be always picking at that *Character*, and endeavouring to render every Body incapable of it, ſhows that 'tis rather neceſſity than Inclination, that keeps you from falling foul upon the thing it ſelf; and were it but in the Power of one of your *Provincials* to confer *Holy Orders*, I believe the under Branches of Epiſcopal Power, wou'd be ſo haggled by the Society, that you wou'd very much endanger the Root of *Divine Inſtitution*.

Seven-

Seventeenth LETTER TO THE English Provincial.

Reverend Father,

I. I Have yet more convincing Proofs o your Inclinations towards *Epiſcopacy* : Hi therto I have only laid down ſome of you Politick Stroaks, in order to hinder its Eſta bliſhment in *England*; but now I will make appear, that you are all of a Piece with yo ſelves; and that you act by Principles. You Doctrine chimes very well with your Beha viour: I ſhall not go abroad to fetch Proo out of the *Indies*; we have ſufficient neare Home. For no ſooner had Dr. *Kelliſon* Pr ſident of *Doway*, publiſh'd a Book concernin the *Hierarchy* of the Church, but a pert Jeſuit ſte forth, whom you are pleaſed to Stile the *learn Father Lloyd*, but I believe any one who will b take the Pains to peruſe his *Libel*, and compa it with that ſolid inoffenſive Piece of Dr. *K liſon*'s, will not ſtick with the Chaplain to c him a *ſawcy Grammarian*, and the manner h treats the *French* Biſhops will confirm this Tit to him. But not to repeat provoking La guage. This ſame Father *Lloyd*, learned or u learn'd, Grammarian or Divine, I ſhall not co cern my ſelf with his Qualifications, has in h Anſwer to Dr. *Kelliſon*, laid down ſuch a Syſte

co

ncerning *Episcopacy*, that it seems impossible r any one who acknowledgeth the *Jure Di-no* of that Character, shou'd speak with such ntempt of it. I will observe a few things t of many. * He is not asham'd to advance, at a Bishops Presence in *England*, did more rm by being an occasion of several Contro-rsies, than the Faithful were benefitted by Sacrament of *Confirmation*. † And to draw the Laity from assisting the *Bishop*, he says y had no Business to bestow their Benevo-ce that way, because he being only a *De-ate* and Servant of the Popes, he ought to vide for him. Again, || that there was no cessity of having *Bishops*, unless to confer Or-s. * And that in a Country where the true ligion was not publickly authorised, and secutions often a Foot, a Bishop was not venient, nor any satisfaction to the Faith-In a Word, his whole Book is visibly a el against the Hierarchy of the Church: that to speak my Mind freely to you, *Re-nd Father*, I am astonish'd that you shou'd

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Non Judico temerarium affirmare à quo Anglia E-opo gavisa est plus damni Catholicis in Generali con-se ex discordia, & frequenti Charitatis amissione quam erint Commodi per solum Sacramentum Confirma-is. *Father* Lloyd's *Doctrine condemn'd by the Bishop's of* ce.

Delegati recipere debent stipendium & sustentationem incipe à quo mittuntur & non à Populo ad quem mit-ur. *Ibidem.*

Ordinatio Presbyterorum & Ministrorum Ecclesiæ est causa quæ infert necessitatem Episcopi. *Ibidem.*

Quod in tempore Persecutionis bonum non sit, nec enicns, nec ullum solatium Ecclesiæ habere Episco-cum nullus Publicus usus sit Religionis. *Ibidem.*

discover

discover so much of the Present Societies I clinations towards Bishops, by mentioning *Fat Lloyd* with Honour in this Affair.

II. Your Carriage and Doctrine is much di ferent from that I meet with in ancient Stor The *Primitive Christians*, both *Priests* and *L ty*, were continually begging they might n be forsaken by their Bishops, whose Presen was so necessary to support them, and enco rage them in time of Persecution. And he is an *English* Jesuit who knows no Business th have with their Flock on such occasions. Bu had forgot my self, the ancient *Discipline* of t Church, is the *Jansenism* of some of our *M dern Casuists*; and they cannot relish it. Ye wonder very much none of Father *Parso Nine Reasons* for having a Bishop, cou'd oc to the *learned Father Lloyd*. Either these Re sons were only blind, like the Partition Trea to secure the *Spanish* Monarchy, or the *Polit Father Parsons*, and the *Learn'd Father Lloyd*, not jump in their Notions. But however th things are to be reconcil'd; or whatsoever O nion the Jesuits now, or then might have Father *Lloyd*'s *Tenets*. 'Tis certain he scan lized both Protestants and Catholicks by op sing *Episcopacy*, and particularly by his r handling of *Bish.p Smith*; for * Mr. *Wood*, his History of *Oxford*, speaking of this wor *Prelate*, mentions Father *Lloyd* as highly in

* Qui quidem postremus [Lloyd *the Jesuit*] una fratribus suis Regularibus tantum adversus Authorita ejus, simul & omnes seculares pulverem excitarunt ut Pontifex tam græci scandalo medicinam aliquam excog re coactus sit. Wood's *History of* Oxford *in Bishop* Smi ric

ious, both to him, and all the Clergy; and hat this Jesuits Carriage gave the Pope a great eal of Trouble.

III. But to put this Controversy out of all ispute, and to show it manifestly, that Dr. *elliſon*, and the *Clergy*, did not act in a per- nal Cause, but in defence of a general Truth, e Bishops of *France* took up the Cudgels, d in the Year 1631. *February* the Tenth, in Synod of Thirty Four Archbishops and Bi- ops, condemn'd Father *Lloyd*'s Book and se- ral others, publish'd against Dr. *Kelliſon*, and *Hierarchy* of the Church. * And as those rthy Prelates declare in the Preface of their *ree*. The Doctrine taught by Father *Lloyd* s contumelious to the *Divine Hierarchy*, and m'd to be levell'd against it, either on pur- e to destroy it, or to breed a confusion in Church of God. Now how you will ke your Case better by saying as you do, *e* 92. *of your Answer*. *That St.* Cyran, *with r Abettors of* Jansenism, *were the chief Stick- for Dr.* Kelliſon; *against* Father Lloyd. 'Tis t I do not well comprehend: 'Tis certain Bishops of *France* were the chief Sticklers inst Father *Lloyd* and your *English* Society his Affair; you must by course then make *French* Bishops Jansenists without Distinction. ich is but a small Crime with Men of

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Non paucæ autem erroneæ, (propositiones) in Sacrum oporum ordinem contumelioſæ & quæ in hoc viden- criptæ ut institutam à Christo Ecclesiæ Hierarchi- ut evertant funditus, aut certè perturbent. *Præface* French *Bishops to the Condemnation of Father* Lloyd's *me*.

your

your Principles.) But pray, Father, obſerve your cuſtomary way of arguing: *Petrus Aurelius*, or St. *Cyran*, who was a propagator of Janſeniſm, writ againſt Father *Lloyd* in defence of *Kelliſon* and the *Hierarchy*. Therefore you infer the chief Sticklers againſt *Lloyd* were Janſeniſts: Not only St. *Cyran*: The *Engliſh* Clergy and the Biſhops of *France*: But all the Biſhops and Clergy of God's Church will condemn Father *Lloyd*'s impertinence, and ill tendency of his Libels. And ſhall they all be Janſeniſts, becauſe a reputed Janſeniſt joins with them in a juſt Cauſe? St. *Cyran*, whether he was *Jew* or *Janſeniſt*, was not always in the wrong. *Tertullian*'s Apology for Chriſtian Religion merits Praiſe, though what he publiſh'd afterwards againſt the Church of God cannot be mention'd in the ſame manner. *Henry* VIII. acquir'd the Title of Defender of the Faith, as a recompenſe for the learned Book he writ againſt *Martin Luther*; though the remaining part of his Life was full of Stains. And if St. *Cyran*, after having labour'd to maintain the *Hierarchy* of the Church againſt *Lloyd*, *Sirmond*, and other *Jeſuits*, was ſo unfortunate as to fall into Errors concerning Grace, and employ his Time and Talents, in propagating Janſeniſm; ought that to be ſcandalouſly objected againſt ſuch, who only took part with in a juſt Cauſe? No, my *verend Father*, St. *Cyran*, was not a Janſeniſt, in defending the *Hierarchy*, nor ever cenſur'd for what he writ upon that Subject. But on the contrary that excellent Piece, which he publiſh'd under the Name of *Petrus Aurelius*, againſt a *Farrago* of Pamphlets, which Men of your Society had writ againſt the *Clergy* and *Hierar-*

was held in such esteem, and regarded by the Bishops of *France*, to be so beneficial a Work; that in a full Synod, they order'd it shou'd be reprinted by their own Printer, and at a common Charge, with a noble Character, upon the finest Paper. And that Two Copies shou'd be reserv'd in every Dioceſs of *France*, one for the Bishop, and the other for the Clergy; and so it was to remain, not only as a standing Monument of the overthrow of those who opposed the *Hierarchy*, but also as an everlasting Testimony of the Justness of Dr. *Kellison's* Cause, against *Lloyd* and the *English Society*.

IV. But to fix this Part of the *English Clergies* Cause upon an immoveable bottom, you shall by and by, *Reverend Father*, be condemn'd by your own Brethren in *France*, who to give them their due, were commonly asham'd of the *English Society*, in the occasional Disputes they had with the Clergy. And 'tis the Observation of many very impartial and discerning Persons, that though the *English Jesuits* be the least remarkable for learning, of any Province of that florishing Body; yet in all Disputes and Misunderstandings, they have with their Neighbors, the length of their Purse,

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Rogatis per Provincias Sententiis Placuit *Petri Au-* opera quæ quatuor voluminibus continentur Typis um mandentur ab *Antonio Vitrii Cleri Gallicani Typo-* quibus accedet præfatio, & Tractatus de confir- ione, ea vero majore volumine luculento charactere udentur, singulis quidem tum Archi Præsulibus, tum sulibus exemplæ mittantur duo alterum quod sibi ha- nt, alterum quod suæ sit Diæceſis. *Acts of the Gene- Assembly of the Archbishops and Bishops of* France, *in the* 1641.

and extent of their Alliance with Families of Subſtance, makes them carry things on with ſuch an arrogant Air, that 'tis not remembred they ever yet own'd themſelves in a fault, or made a falſe ſtep ſince they were known in this Iſland. The reſt of their Brethren, in *France*, *Spain*, and *Italy*, have ſometimes acknowledged themſelves to have been led away with falſe Notions, both in regard of *Morality* *Loyalty*, and ſeveral other *Matters*; and this their Frailty is recorded to their Edification. But an *Engliſh Jeſuit* is impeccable, and incapable of committing the leaſt Indiſcretion, in ſo much that their *over-ſights* committed in the late King *James* II. Reign, are ſtill to this Day conceited maintain'd by them, whilſt all the World beſide are perſwaded, that the Common Cauſe ſuffer'd by nothing more, than their violent Methods and ambitious Politicks, of ſitting at the Helm of Affairs, whoſe task it was at that time to have been Catechiſing Children; not to mention little Tyrannies they exerciſed in other Parts of the Kingdom. And not to depart from this preſent Controverſy relating to Dr. *Keiliſon*'s Book of the *Hierarchy*, aud Father *Lloyd*'s Anſwer to it. No Man living but an *Engliſh Jeſuit*, durſt have the aſſurance to treat an Auguſt *Aſſembly* of Archbiſhops and Biſhops in the manner they are handled by St. *Omer's* Pamphlets: And now in your Anſwer, to the Hiſtory of *Doway College*, you dare ſhew your ſelves in the ſame Controverſy, and regard leſs of what Opinion the reſt of the World may have of you; and even whilſt the Jeſuits of *France* condemn your Inſolence, you are bent eagerly upon defending Father *Lloyd*

whi

hilſt under all the Denominations of a Li-
eller, he is diſown'd by the Jeſuits in *France*,
ho bluſh'd for him, and * gave it publickly
nder their Hand, that he had given occaſion
f ſcandalous Diſſenſions in the Church of God.
or this was the Anſwer they return'd to the
iſhops of *France*, when they were Summon'd
make a Diſclaim of thoſe ſcandalous Books
f Father *Lloyd*, and others which the *Engliſh*
eſuits think fit to Glory in.

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* Nos infra Scripti Religioſi Societatis Jeſu in Gal-
declaramus Libros infra Scriptos Nicholai Smithæi
loyd] Danielis à Jeſu *Apologia*. Hermanni Loemelii
ongia. *Quærimonia* Eccleſiæ Anglicanæ & *Appendix* ad
chiepiſcopum Pariſienſem à nemine noſtræ Societatis
ſſe conſcriptos. Quos ideo ut tales deteſtamur, atque
opter diſſenſiones quæ ex illis exortæ ſunt, ex animo
lemus Authores Librorum Illorum de proponendis
uſmodi queſtionibus nunquam cogitaſſe. *Datum Pa-
is*. 23. *Martii* 1623. Ludovicus *de la Salle*. Julianus
yneuf, Stephanus *Binet*. C. *Maillan*.

Eighteenth LETTER TO THE English Provincial.

Reverend Father,

1. SOmething is yet wanting to compleat this Subject of the Respect, your *Society* thinks fitting to pay to the *Mitre*. I have look'd into your Principles, it remains that I cast my Eye upon your Practice. I speak not only of *verbal Assurances, Hospitality*, and other *vulgar Marks* of Respect; and which are only Equivocal Tokens of true Esteem. But if both in private, and in publick, if amongst your selves as amongst others; if in your *Sodalities* as well as in the *Cathedral*, you give the *Mitre* its due. Then you shew your selves sincere. But the Authority of Bishops be often cavill'd with and judged troublesome. If their *Decrees* are slightly observ'd, and embraced with *opprobrious Shrugs*. If the Pastoral Staff is villified in *Conversation*, I make your selves Judges, whether or no your Hearts stand well affected. Now you wou'd gladly know, how the Chaplain came to be acquainted with these Murmurings of your Society against Bishops. And for my Part I shou'd very much wonder, how one of his inquisitive Temper cou'd be unacquainted with such Things; since many publick Pro-

ceedin

eedings and *ouvert Acts*, made him ſo good a *Logician* as to infer, you firſt grumbled, from our breaking forth into Action. I need not mention what publick Proceedings theſe were; nough has already ſaid both of your writing, nd raylling againſt Biſhops. But if you have mind to ſee your Actions perpetuated, and ade famous to after Ages, you need only ake a Trip to *Paris*, now 'tis time of Peace. nd there in the *Auguſtin Nuns Church ſur la* you may read that worthy Prelates Bi- op *Smiths* * Epitaph, where you will meet ith this Clauſe *à falſis Fratribus vendito*, and you are Strangers to the meaning of it, if our Guilt will permit you, you may ask ueſtions, but I rather think you are ſo guilty, ere will be need of asking, who it was that nted that careful Paſtor and Steward out of e *Lord's Vineyard* by a medley Cry of Inte- ſt and *ad majorem*, a glorious Chaſe, indeed r the Buck-hounds of the Lord.

II. But to come nearer to theſe times and ake a further Diſcovery of your ſubmiſſive

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* Illuſtriſſimo ac Reverendiſſimo Domino Dno. Ri- rdo Smythæo, Anglo, Epiſcopo Calcedonenſi, totius gliæ, & Scotiæ ordinario, *à falſis Fratribus vendito* fide proſcripto, fidei, vitæque integerrimæ, fidei gili ſtrenuiſſimo, pro fide Catholica, Apoſtolica, mana, muro, Hæreticorum malleo, famoſo, annoſo, bato, juſto, recto, dierum ultimum claudenti. Anno mini 1655. 18. Martii ætatis ſuæ 88. hoc morta- tis memoriale, filiæ flebiles, flentesque pro fide, & exules, ac mundo mortuæ, pio Patre, & Benefa- re optimo orbatæ poſuere Sionis filiæ Anglæ, Re- eſcat in pace. *The Epitaph of Dr.* Richard Smith *op of* Chalcedon.

Temper towards *Episcopal Power*; when *Englan*
was made happy in Four Worthy Prelates, i
King *James* II. Reign: As the Chaplain in
forms us, their Power was disputed by severa
Regulars, during which Contest the Societ
fought cunningly in the Rear, being read
to share the Booty, in case the Clergy ha
met with an Overthrow. When the Bisho
were confirm'd in their Authority, I ow
you submitted (tho' you minced matters
mongst your selves) and pay'd a modest
bedience, which was required of you wi
the greatest Humility. Yet this does not hi
der you often from breaking out, and shewi
the habitual Inclinations of your Soul by P
ctices, not altogether agreeable to that Du
and Respect which is owing to Bishops a
Superiors. I cou'd mention a Multitude
little *Flights* of this kind, but because you w
esteem 'em the Indiscretions of some of yo
hot-headed Members, I shall pass 'em ov
and content my self with Two or Three
stances which are more material, and whi
at present occur to my Memory. 'Tis
an Age ago, since Bishop *S.* finding gr
Abuses in his *District* in regard of *Us*
(gave a written Direction as his Duty w
how Persons might conform themselves
the Practice of the Church, which *Ignora*
and *Avarice* had over-power'd, and yet one
your Eminent Divines *F. D.* was suborned
publish a Book contrary to his Lordships
ders, and twit him impertinently in the P
face with indiscreet Zeal. This Fact was
plauded and the *submissive Jesuits* Book re
and extoll'd all over *England*, and still has

Pl

Place in their *Studies*, tho' it was condemn'd by Pope *Clement* XI. *March* the 11th 1704. and the Doctrine condemn'd in it is generally embraced by your People, whilſt the Jeſuits and Catholicks of other Nations are aſtoniſh'd at this kind of Practice.

III. Another Inſtance of your *Submiſſion* may be taken from the Dialogues of *Cleander* and *Eudoxus*. This Book was found to renew ſome Points of condemn'd *looſe Morality*, and for this Reaſon it was proſcribed at *Rome* the 17th of *January* 1703. Yet becauſe it was penn'd by an Eminent Jeſuit, and in Anſwer to the *Provincial Letters*, this Prohibition is very much neglected, the Book kept, read and reprinted by the *Engliſh Jeſuits*, and induſtriouſly ſpread abroad into the *Laity's Hands*. * Nay did not *F. S.* your Superior enjoyn one of your Brethren to put a certain Book into Engliſh, and diſperſe it through the Kingdom, which was wholly taken up in baffling the Popes *Decree*, which condemn'd your Proceedings in *China*. Does he not ſtile it a very *modeſt Book*. Tho' the Pope by a ſpecial *Monitory* (which I ſhall have occaſion to mention hereafter) declares it contradicts his Decrees, and fruſtrates 'em by making 'em only *conditional*. This is what *F. S.* is not aſham'd to mention with a ſingular Aſſurance in his Letter to Cardinal

* Ut obviarem ſparſis in nos Calumniis circa res Sinenſes, nec tamen *ullum læderem* ſcriptum Italicum modeſtiſſimum Romæ vulgatum. *Gli ſentimenti de Jeſuiti.* Anglo Sermone edi curaveram. *F. S. his Letter to Cardinal* Caprara. November the 9th. 1710.

Caprara November the 9th 1710, as a Piece o
Service he did his Society, in keeping up the
Credit as to the Affairs of *China*. So tha
'tis a plain Case, *Reverend Father*, that whe
the Reputation of your Body lies at Stake
neither *Lay-man* nor *Clergy-man*, *Bishop* nor *Pop*
are treated with due Respect, nor is that en
tire Submission shewn to *Church Authority* whic
you expect in others.

IV. Again, was it not an unparallel'd Pre
sumption of the said *F. S.* in the above-men
Letter to *Cardinal Caprara*, to inform him
Quesnels moral Reflections being made Engli
with an *Innuendo*, as if the Clergy had som
evil Design in it, (whereas in case any of th
Body had made that Translation, they on
used the Liberty which all the World takes
reading Books before they are censur'd) an
yet to be so little scrupulous in suppressin
other Books of their own writing, equal
condemn'd by the See of *Rome*. Let *Ques*
Book as leading to the Heresy of *Jansenis*
and *F. D.* Book as leading to the Heresy
Usury be equally inspected; their Abettors
qually impeach'd; and I am very much m
staken, if the Society in *England* will not
in as great Peril upon account of *Usury*,
their Brethren in *China* were upon Account
Idolatry. A Day perhaps may come when
Holiness will hearken, as I do not doubt,
these Complaints; and then the Order of t
Fight being changed; the War will be c
ried into an Enemies Country; Justice t
place. The Credit of the Clergy be esta
lish'd, and the *Hierarchy* rescued from the C
tivity it is threatned with. Mistake me n

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Reverend Father; 'tis not that I take you to be directly enemies to *Episcopal Power*. 'Tis neither your Principle, nor will my Conscience suffer me to harbour such a Thought of you.- I am sensible you love the *Church*, and are zealous *Champions* in defending it, and are very laborious Workmen in enlarging the Territories of Christ. I own also that you love Bishops, and wou'd die for the *Character*. But then you wou'd have St. *Peter*'s Keys hang at your Girdle; You wou'd lead Bishops in a String, and never have 'em to thwart you, either in your Doctrine, or Politicks; and upon these Terms the *Clergy* may live at Peace with you, and upon no other. If they will but suffer you to tread upon their Necks, you are the best of Neighbours.

V. But I must not omit taking notice of a great *Partiality* you accuse the *Chaplain* of in your Answer, which is that he shou'd be so extraordinary severe upon your *Society* for opposing Bishops, whereas other Orders especially the *Benedictines* distinguish'd themselves in the same Cause. Thus far you are in the right, that the *Benedictines* were hotly engaged against the Bishop of *Calcedon*, but the Chaplain might have particular Reasons not to tax 'em upon that Account. If they exceeded in defending their *Privileges*, 'tis plain by the *Agreement* they afterwards sign'd together with the *Clergy* and other *Regulars*, that they were willing all Things shou'd be buried in *Oblivion*, and signified sufficiently that they did not so much oppose Bishops as defend themselves. But to declare the Truth of the matter, I do believe the Chaplains De-

sign

ſign was to be ſo far partial in his Reflexions. That he had a mind to ſingle out the *Jeſuits*, and for ſuch Partiality let him anſwer. Yet one thing I dare make bold to advance in his behalf (and perhaps I may ſpeak his thoughts) that there is a wide Difference in the manner the *Jeſuits* and *Benedictines* oppoſed the Biſhop of *Chalcedon*. The *Benedictines* oppoſed not Biſhops being in *England* in *general*, they ſaid nothing that reflected upon the *Character*, nor did they depreſs and villifie the *Sacrament of Confirmation*, nor repreſent it as an *arbitrary Conveyance* of divine Grace, which might be ſupplied by other Methods, what they ſeem'd moſtly intent upon, was to maintain the Privileges of their *Congregation*, and endeavour to ſhew that the Biſhops Juriſdiction did not compriſe 'em. But your Champion Father *Lloyd* was convicted to be injurious to the Character of a Biſhop, almoſt exploded *Confirmation* and repreſented matters ſo as if *Epiſcopacy* was a ſupernumerary kind of *Office* and not to be ſought after when it gave occaſion of Diſturbance to reſtleſs Spirits, or ſuch as thought themſelves better without it. So 'tis no wonder, if the *Chaplain* paſs'd over the Oppoſition made by the Monks in a few Words, and inſiſted upon what was more to his purpoſe.

VI. One Thing indeed, the *Chaplain* was unfortunate in; that he was not favour'd with the ſame Opportunity of viewing the Oeconomy of St. *Omers College*, as he pretends he was with that of *Doway*. For then he might have been qualified to have given the World a more ſatisfactory Account of ſeveral matters

ters relating to the *Society*, and particularly what regards their good Diſpoſition towards *Biſhops*. In that College he might have ſeen in what manner you inſtruct your Youth, and that the Seeds of Contempt for the *Mitre* are ſown in your firſt *Rudiments*. That venerable *Character* is boxed about with Ignominy in your *Schools*, and fix'd upon the moſt notorious Blockhead in *every Claſs*; and 'tis upon ſuch as theſe you judge it moſt convenient to beſtow the *Mitre* and *Croſier*. If this Appellation is not given in Deriſion of the *Hierarchy*, I ſhou'd be glad to be inform'd what ſingular *Acumen* there is in beſtowing the Name of *Biſhop* upon a *Blockhead*, rather than that of *Provincial* or *Rector*; or indeed, what good Reaſon at all can be given for beſtowing a Name circumſtantially ignominious, which ought to be uſed with greateſt Reverence, and Reſpect. If this Obſervation appear flat, and trivial, I am ſorry I had ſo juſt an occaſion, to make mention of it. But 'tis high time I conclude this matter, which I do with a ſincere wiſh, that God will not treat our Impertinence as we deſerve in this Reſpect. And that he will not permit this ſmall handful of his People which inhabit Great *Brittany* to want what every perſecuted Church in the Primitive Times eſteem'd ſo ſingular a Bleſſing, and that we may not be puniſh'd by never more beholding the Face of a Biſhop, who never think our ſelves ſo happy as when we are without 'em.

VII. Yet I cannot finiſh this matter without taking notice of a late Fact, wherein as your Society was notoriouſly baffled, ſo it ſhews a great

great Inclination ſome of you have rather to reconcile *God* and *Belial*, than part with the Ruling Staff and give way to the *Mitre*. 'Tis ſomething relating to the *Affairs of China*, which tho' I have hinted at before, yet here I ſhall take notice of it as it is a Teſt of your ſubmiſſive Temper that way. This Buſineſs of *China* has ſtarti'd many of your real Friends. And the Behaviour of your *Miſſioners* in thoſe Parts has ſo great a Reſemblance with the Tricks play'd by the *Janſeniſts* in *Flanders*, in baffling the Decrees of *Rome*, (for by the Heat of raylıng Perſons are often driven into thoſe Inconveniencies they ſtudy to avoid) that *Pekin* and *Louvain* ſeem to have made an Exchange, and the *Eaſtern Janſeniſts* ſtrive to vie in juggling Tricks with thoſe of the *Weſt*. For when the Pope by means of his Legate *Cardinal Tournon*, had fully inform'd himſelf how the Controverſy ſtood in regard of the *Chineſe Worſhip*; and in all particulars the Jeſuits were found to have granted large Condeſcenſions in favour of Idolatry, to keep in with the *Empero*. * In the Year 1704. the Twentieth of *November* his Holineſs iſſued out a Decree, obliging all the Miſſioners to ſubmit

* *That they* [Cardinal Tournon *and the Miſſioners in* China] *employ their whole Care to provide that theſe Anſwers* [*in Diſfavour of the Jeſuits Practice*] *be receiv'd and obſerv'd with the due Obedience as belongs to them by all and each of the Miſſioners, of whatſoever Order Religion, or Inſtitution they be of*; nay even by the Society of Jeſus, *as alſo by all the Faithful in Chriſt under Penalty inflicted by the Canons.* Decree of *Clement* the 11th. *November the* 20. 1704.

o what Declaration his Legate *Cardinal Tour-*
on ſhou'd make upon theſe matters. Never
ad the Jeſuits ſuch a Blow given 'em, ſince
heir firſt Appearance in the World. For be-
des that after many Years Conteſts, they
ound themſelves obliged to truckle to the *Do-*
inicans (and you muſt know by the by they
ave an Eternal Averſion to truckling) and
ther Miſſioners who ſided with the Legate.
t likewiſe very much extenuated the boaſting
ccounts they had given of their Perſonal
erformances in thoſe Countries in Preference
o others, and was an Authentick Proof, how
apable they were to be led into groſs Mi-
akes, when Intereſt calls upon 'em to offer
acrifice. They moved Heaven and Earth to
ivert the Stroak. But Things were gone too
r. However as they have always been in-
efatigable in maintaining the Credit of their
ody, ſo ſomething they wou'd attempt to
uoy up their ſinking Reputation amongſt the
gnorant at leaſt, and ſuch as were not cu-
ous to inſpect ſuch Controverſies with their
wn Eyes. And in order to this they publiſh'd
Book in ſeveral Languages, which imported that
Alexander the Seventh in the year 1657. had
ſu'd out an Order in favour of their Proceedings
China, or at leaſt which left Things in
atu quo; ſo now tho' *Clement* the Eleventh
ad publiſh'd a Decree forbidden their Pra-
ice, they were reſolved to ſtick to the
rmer Decree, which tollerated their Practice.
nd by this Evaſion they not only appeal'd
om a Living Pope to a Dead one, but en-
avour'd to perſwade the World that the laſt
ecree was like that of *Alexander* the Seventh,

viz.

viz. Conditional and not *Deciſive*, leaving the Controverſy upon the ſame footing it was before. Great Care was taken to have the above-mention'd Book diſpers'd, that it might be an Antidote againſt the Impreſſions the Pope's late Decree was like to make, in prejudice of the *Society*. And indeed, they were very nimble in this Affair, and contriv'd things ſo, that their gloſs of theſe Proceedings in ſeveral Parts of the World ran before the Pope's Decree, that by this Stratagem their Friends might be arm'd againſt it. And in particular, *Reverend Father*, you in *England* diſtinguiſh'd your ſelves upon this occaſion; your Orders were handed through the Kingdom in a trice, and a very conſiderable Member of the Society endanger'd his Health by making a haſty Tranſlation of the Book that was to do the Feat. And now you thought you had made a pritty running Fight of it, and ſecur'd your ſelves under the ſtrong ſhelter of a *Conditional Decree*. But this Device was not long conceal'd from his Holineſs, who perceiving that you began to cut, mangle and play Tricks with his Injunctions, and almoſt ſet them at naught, by making them Conditional. Wherefore he put forth a * Monitory directed to your General

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* *To put a ſtop to thoſe falſe Interpretations, ſo contrary to the intention of our Holy Father the Pope, which ſome have made upon the Decree lately publiſh'd, relating to the Affairs of the* Chineſe *Worſhip, as though the laſt Part of the Decree had totally undermin'd what had been eſtabliſh'd in the firſt Part, I have already notified to you the laſt Week by order of his Holineſs, that as* he never yet imagin'd that his Decree of 1704. was Conditional

hat all his People ſhou'd ſubmit, abſolutely nd without reply, to the Orders given by *Cardinal Tournon*, in relation to your Practiſe n *China*. And here I cannot but take notice hat Heaven ſeems to have had ſome regard o the Clergy of *England* in this Juncture. or whilſt the Society was furiouſly bent a-ainſt them, and hotly engaged in the Charge f Janſeniſm in this Part of the Globe. Theſe ood *Fathers of the Society* had the Mortification o ſee themſelves humbled all the World over, n a very infamous Controverſy; and by a juſt dgment of Heaven had no other Method ft them to ward off the Blow, but what the

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though 'twas left to the Liberty of every one to obſerve diſregard it, according as each Perſon might believe or believe that Expoſition made conformably to the Truth; his Holineſs likewiſe will not permit that any, under ch a pretence, ſhou'd diſpenſe with himſelf in the exact ſervance of the Decree of 1704. *and of the Mandate of Lord Cardinal* Tournon, *under the Penalties contain'd that Mandate, wherein the Execution of the laſt Decree ſo ſtrictly commanded. I add moreover in this* Man-te, *that as I have ſaid, 'tis the principal Deſign to take ay all Pretences of making ſuch a conditional and pretended uſe on that firſt Decree, that his Holineſs gave parti-ar Orders, to have theſe Words inſerted in that Decree,* y colour or pretence whatſoever of doing the con-ry being taken away. *At this time alſo I am to Obey w Orders for his Holineſs, and to admoniſh you, as I do this, that as this is the Poſt Day, ſo you are to em-ce the opportunity of ſending the aforeſaid Decree to ſe of your Order in* China, *as alſo to inform them of Declaration, I have made to you; to the End that rding to the Confidence his Holineſs has of you, nothing happen on their Part to retard the punctual Execution the aforeſaid Decree, which his Holineſs as you know ſo much to Heart.* Monitory to the General of the uits. dated *October* 11. 1710.

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Janseniſts were accuſtom'd to make uſe. This is a Specimen of your ready Obedience to his Holineſs's Vicars, who is forced to interpoſe his own Authority immediately, before he can bring you to Compliance. And if I am not wrong inform'd, you are not yet eaſy in this Controverſy: Otherwiſe ſome of your Brethren and Dependents wou'd be better inſtructed, how much you have been led aſtray in your Practiſes in *China*. But I ſhall not enter any further into theſe Matters: I know you Love Exemptions and Independency: Your reſpect to his Holineſs immediately, and ready Obedience to what he orders from himſelf, was never queſtion'd; but if you ſhow'd more Submiſſion to his Vicars, you wou'd not have ſo many Quarrels upon your Hands.

VIII. I hinted before, that as the Society govern the Conſciences of Princes, ſo they live in the happy Circumſtances of never being worſted in the Conteſts they have with Men of all Ranks and Orders. The ſhort Reign of King *James* II. though you had many Enemies in it, was a Proof of this Obſervation, that your Diſpleaſure was a certain *Remora* to any Man's Preferment. But in *France*, and other Countries, where all the Biſhopricks, Abbeys, and larger Benefices are at the Prince's diſpoſal; you have the bleſſed opportunity of ſecuring all the Outworks of your Cauſe, and making every one either bend under you, in order to riſe in Preferment, or live obſcurely under Contempt and neglected Merit. 'Tis well known how induſtrious you have always been to make uſe of your Power this way, to have the vacant Sees filled up with Men of your Party; with theſe you

are always at good Terms, though the Peace is more owing to Gratitude than Inclination, but an occasion is seldom wanting to pick a Quarrel with others, who did not rise upon your Bottom. Were I to Number up the *sawcy Pamphlets* and *insulting Practises* of Men of your Society, in opposition to the Honour of the Mitre, there is scarce a Dioceſs in *Flanders* or *France*, but is able to produce several Instances of your Impertinence. And if such Prelates as are *Ordinaries*, and exercise an irrevokable Power, cannot live free from your Assaults; what can *Vicars Apostolick* expect, whose *Credentials* will be of little force, when you read their Lesson backward at *Rome*. The Discipline of the Church establish'd by our Saviour, is no less to be observed in *Missions* than in Regular Dioceſſes, as far as the supreme *Moderator* does think it seasonable. The *Church-men* of the Three or Four first Ages were in a manner all Missioners. They moved from Place to Place to Propagate the Gospel. They lived in continual Persecutions, and their Circumstances were very changeable like the *Roman Catholicks* of this Island. But did this hinder them from steering on under the Divine Oeconomy of Bishops, Pastors, *&c.* Does not Church History tell us that almost every Town was govern'd by a distinct Bishop, and his Clergy? Or cou'd they be frighten'd into a neglect of this *Divine Institution* by the Emperors Edicts, fear of Persecution, or what wou'd have been much more scandalous, to have sacrificed the *Hierarchy* to the captious Humour, or politick Designs, of any set, or Society of Men. No: No such Blood then ran in the Veins of the Primitive Christians; without

Biſhops they look'd upon themſelves as a Ship without a Pilate; as a Flock without their Shepherd; as a Number of diſtreſs'd Orphans, who cried out for their Parents to ſupply them with Bread. I cannot tell what Benefit ſome may propoſe to themſelves in the abſence of *Biſhops*; but in caſe they were of no other uſe beſides ſupporting ſo many diſtreſſed Families by their charitable Diſtributions; this thing alone wou'd be ſufficient to make us all join in the ſame Petition. 'Tis therefore a Query not to be put, whether the *Hierarchy* or continuation of Biſhops will be prudent? Conſiſt with our preſent Circumſtances? Or whether a delay in theſe Matters be not more adviſable? For to omit that theſe *Anti-Hierarchical* Scruples do generally ariſe from thoſe who are willing to prefer Domeſtick Charters and Privileges, to the Dignity of the Paſtoral Staff; the Benefit from never interrupting this Divine Inſtitution, is ſo experimentally known, that I looſe my time in alledging Proofs to make good this Aſſertion. And now, *Reverend Father*, I leave you to digeſt theſe Reflections I have troubled you with, not doubting but a Perſon of your Years and Experience, will draw Inferences ſuitable to the preſent Circumſtances of Affairs. And that as you are fully perſwaded of the *Jure Divino* of *Epiſcopacy*, and experimentally convicted of the neceſſity of it, ſo for the future it may meet with no Obſtructions from your Party, and that you may not only compliment the *Mitre* when it is fix'd upon a worthy Head, (as it was never yet miſ-placed ſince the Arch Prieſt's were laid aſide) but let your Heart go along with your outward Performance,

formance, and pronounce a Cordial *Amen* to the Succeſs of that Divine Oeconomy.

IX. Now to re-capitulate this noble Affair of the *Hierarchy* in *England*: I do not pretend to carry the thing ſo high, as to think we are capable of that Happineſs, as to live under a regular Oeconomy of diſtinct Dioceſſes and Pariſhes, yet we are not to neglect the general Diſcipline of the Church, as far as Circumſtances will permit, nor to degenerate into a certain Independency which as Miſſioners are inclinable to, ſo they have the opportunity of enjoying that unreaſonable and uncanonical Freedom. There is no Churchman let him be Clergy or Regular, but at his Ordination makes a Solemn Promiſe of Obedience to his Reſpective Biſhop, and tho' the Title of a Miſſioner did for a long time exempt Perſons from that Obedience, it was not to diſpenſe with that Part of their Duty, but only to ſuſpend it 'til ſuch Countries cou'd be better provided. You are ſenſible, *Reverend Father*, that there was never any Biſhops ſent into theſe Miſſions, but they had their Hands ſo full, and were ſo unhappily employ'd: Firſt, in introducing themſelves, and then again with defending themſelves againſt Privileges, Exemptions, *&c.* that they ſcarce cou'd find time to ſet upon the Work they were ſent about, but by ſome Method or other, were Impriſon'd or Baniſh'd, and the Miſſioners they were ſent to Preſide over, are known not to have broken their Hearts for the Misfortune. As for what Regards *England* in particular ſince the Reformation: The Mitre has ſometimes been entirely neglected,

and when poſſeſs'd, always ſat very Tickle. The firſt of our Miſſioners laid hold of it, but Father *Parſons* ſnatch'd it out of their Hands, and topp'd an Oeconomy of his own upon them. The Biſhop of *Chalcedon* was in a fair way of carrying on the *Hierarchy* with Succeſs, but we all know what Oppoſition he met with, and to whom he fell a Sacrifice. A deplorable Vacancy happen'd betwixt him and the Reign of King *James* II. And though the Four Biſhops then obtain'd their Ends with Difficulty, yet the Catholicks of *England* by their means began to look ſomething like a Church. I don't know, *Reverend Father*, whether or no you reliſh the Chaplain's Divination that many are Apprehenſive, leaſt upon the Deceaſe of the preſent Biſhops things will fall into their old irregular Courſe. I hope he is a falſe Prophet: Yet had the Attacks of *Janſeniſm* been carried on with Succeſs, both as to *England* and *Doway*, I believe the See of *Rome* wou'd have been very Cautious in filling up Vacancies. And as it is, I cannot imagine what inviſible Hand removes thoſe Lamps, which time after time have been offer'd to give Light to the Houſe of God. I muſt needs own I ſhou'd be ſurpriſed hugely at theſe Dilatory Methods, if I were not convinced that the unerring Prudence of the See of *Rome* takes ſuch Cautions to make others ſupremely Happy in her Elections. But if any buſy Tongue be whiſpering to bring things to nothing by creating delays, (which I moſt vehemently ſuſpect) the Chaplain ſtill ſhall be a Prophet, and the *Hierarchy* is ſtill in a very tottering Condition.

End of the Sixth Part.

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LONDON, Printed and Sold by *John Morphew* near *Stationer's-Hall*. 1715. (Price 6. *d.*)

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Nineteenth LETTER TO THE English Provincial.

Reverend Father,

I Promiſed to give you full Satisfaction in all the particulars relating to the Hiſtory of *Doway College*, and what occurs next to be look'd into is the wild Accuſation of *Janſeniſm*, which has been frequently levell'd againſt the *Clergy*, but ſo dexterouſly, that it is rather been *mutter'd* than *expreſs'd*, and tho' often any particular Perſons were named, againſt whom it is directed, or from whence it

came. Yet being constantly whisper'd about, it fail'd not to bring a considerable Prejudice to the *Clergy*. But before I discover the manner of this Attack, it will be requisite to premise a short Account, what *Jansenism* is with some Circumstances, which attended its first Rise. The Beginning of this *Heresy* is commonly fetch'd from the Freedom one *Michael Baius* (a Professor in the University of *Lorrain*) took in the Year 1567, who in several Books had express'd himself contrary to Truth, and the Doctrine of the Church, concerning *Grace* and *Free-will*. Seventy Nine Propositions were cull'd out of his Writings, and condemn'd the Year above mention'd. And because some of *Baius* his Friends did not pay a ready Submission to the Decree of *Pius Quintus*, which condemn'd his Doctrine. It was thought requisite to issue out another Decree at *Rome* to the same purpose, which was done by *Gregory* XIII. in the Year 1579. And again, a Third Decree came out from *Urban* VIII. in the Year 1641. In the Year 1638. died one *Jansenius* Bishop of *Ipres*, who left a posthumous Work behind him with the Title of *Augustinus*, in which the Author pretends to give the Sense of St. *Augustin* and the Church concerning *Grace*, and *Free-will*, and of several other matters relating thereunto. The Doctrine of this Book seem'd to chime exactly with what had several Years before been condemn'd in *Baius*. So that when the Friends of the deceased *Jansenius* had publish'd his Book, many were scandalized at it; whilst others especially the *Divines* of *Louvain* appear'd very zealous in its Defence. And I will do the *Jesuits* the Justice to say, they were amongst the first who oppos'd *Jansenius*, not only upon a Motive of maint-

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ning what they took to be the Doctrine of the *Church*, but also to uphold the *System* of *Grace*, which *Molina* and other Jesuits had invented contrary to the Doctrine of St. *Thomas* and other *Scholastick Divines*, and contrary to the vulgar way of reconciling *Liberty* and *Grace*.

II. By Degrees this Controversy grew very hot, and became universal; *Jansenius* his Doctrine found Abettors in *France*, as well as in *Flanders*. Amongst others who made it their business to look nicely into these matters, Mr. *Le Moine* and Mr. *Habert* Two Eminent Doctors of *Sorbon* discover'd clearly, that *Jansenius* had carried Things too far, and by making Panegyricks upon the Excellency and Force of *Divine Grace*, had robb'd *Free-will* of what was requisite to make it active, and of what was really its due, for by adhering too much to the Letter of St. *Augustin* in his Writings against the *Pelagians*; and by endeavouring to avoid one Extream, he was fallen into another. The Result of these Two Learned Mens Enquiry was; to draw *Five Propositions* out of *Jansenius* his Book, which they exhibited to be the *Quintessence* of what he deliver'd at large. These Five Propositions were offer'd to the Bishops of *France*, who like zealous Defenders of the Church condemn'd 'em. And in the Year 1653. they writ pressingly to the Pope, that he wou'd be pleas'd also to take 'em into Consideration, for that they look'd upon 'em both as dangerous, and erroneous. † When *Innocent* X. who then sat in St. *Peter's* Chair had

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† Anno 1653. pridie Calendas Junii Galliarum Episcopi apud nos institerunt, uti easdem Propositiones nobis oblatas

maturely consider'd things, by a special Bull the same Year 1653. at the Instance of the French Bishops he proscribed those *Five Propositions*; and again, they were condemn'd by *Alexander* VII. in the Year 1656. not only absolutely as containing false Doctrine, but also respectively as being the *obvious meaning* of their reputed Author *Jansenius*.

III. 'Tis not my present Engagement to give an Account of the various Factions and Disturbances, which were occasion'd by the Condemnation of *these* Five *Propositions*. I am sensible Errors have often politick Beginnings, both in relation to *Defenders* and *Opposers*, and frequently such as maintain a just Cause have nothing but Injustice, and Oppression in View. Some will have it, that the Two above-mention'd Doctors of *Sorbon* were put upon declaiming against *Jansenius* by *Cardinal Richlieu*, for having publish'd a virulent Book against *France*, call'd *Mars Gallicus*. In which with a singular force of Argument he dilated upon the *Politicks* and Usurpations of that Nation. Others add, that the *Jesuits* had several Personal Quarrels with *Jansenius*, besides that of endeavouring to throw down *Molina*'s *System*. But whether or no *Original Sin* had so great a power over *Jansenius* his Prosecutors, as to make 'em act upon such kind of Motives; 'tis certain, they merited Praise for their Zeal in defending the Church of God.

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oblatas expenderemus, ac de unaquaque earum, certam & perspicuam ferremus sententiam *Bull of* Innocent X. *condemning the Five Propositions of* Jansenius.

IV. But in caſe, thoſe who were the firſt Oppoſers of *Janſenius* acted upon unwarrantable Motives. 'Tis no leſs certain, that ſuch as ſtood for him, made uſe of continual juggling to maintain him. Some of his Party thought the Propoſitions were unjuſtly condemn'd as being the very Doctrine *totidem verbis* of St. *Auguſtin*, but they durſt not ſpeak freely, becauſe the See of *Rome* had expreſly condemn'd 'em. *Others* were not averſe to think they were juſtly condemn'd, but they deny'd the Fact of the *Five Propoſitions* being the Doctrine of *Janſenius*. A *Third Sort* allowed 'em to be the *Words* but not condemn'd in the Senſe of *Janſenius*. Now as to the Popes *Bulls*, they had ſeveral ways to evade their force. One while it was pretended they were *ſurreptitious*, and granted upon a *wrong information*. Another while they were declar'd invalid, as being publiſh'd in ſome Princes or States Dominions, where no foreign Decree was binding till legally accepted of. And when they were beaten from theſe Points, they were for behaving themſelves with a *reſpectful Silence*, in regard of what the See of *Rome* decreed, but ſo as to think and judge inwardly what they pleas'd themſelves, whilſt others that lived ſecure from the *Brachium ſæculare* under ſome *Proteſtant State*, were for appealing from the Pope to a General Council, and by theſe Methods *Janſeniſm* gradually ripen'd, and the buſineſs of *Hereſy* was put upon ſuch a footing, that a *General Council* muſt be call'd for every *Imperious Eccleſiaſtick*, before he could be obliged to own himſelf in the wrong.

V. But to penetrate yet further into the Secrets of *Janſeniſm*. As moſt Hereſies have been introduced under a Mask of Piety, and preten-

ded Severity as to outward Diſcipline; (as it is remarkably true in Church Hiſtory) ſo I may ſay *Janſeniſm* found Abettors who carried every thing to a great height in this Reſpect. It had a ſlow and clandeſtine Motion, not walking upright, but creeping, as St. *Paul* ſays, to conceal its Approaches. It met with many favourable Advantages from the Ignorance of ſome, and the Negligence of others. Nothing of Evil is pretended by thoſe who really deſign Evil. The Nature of *Janſeniſm* made it more dangerous, and the Nicety of the Diſputes occaſion'd many unthinkingly to drop into Errors. It was viſible whoſe buſineſs it was to decide ſuch Controverſies, and for this reaſon when the Head of the Church interpoſed his Authority was rather ſuperſeded by *Politick Appeals*; than bluntly deny'd. In fine, God has permitted things to fall out in ſuch a manner, that thoſe who have been hitherto inſtrumental in propagating this Hereſy, have been Perſons wretchedly qualified for ſuch a buſineſs. *Profound Erudition, charming Language*, a certain *nervous* way of reaſoning, and a bewitching Unction of apparent Zeal and Piety, lurks almoſt in every Period of their Writings. They urge very much the Diſcipline of the *Primitive Ages*; are troubleſome with a *Phariſaical Scrupuloſity* in outward Ceremonies; never admit of *Sweetners* in their moral Inſtructions, and crown thoſe as the ableſt Preachers, who come the neareſt to frightening People out of their Wits, and making 'em timorous in approaching the Sacrament. *In a word:* A viſible Spirit of Pride Reigns in both their Words and Writings, eſpecially in regard of the *See of Rome*, which is the Center of Unity, and unto whoſe Perſon

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Authority all ought to ſubmit. So that all the glorious ſhew of *Diſcipline* and *Piety*, which they ſeem to breath forth is from an evil Spirit, becauſe 'tis from Diſobedience; for no Man can defend God's Cauſe in Oppoſition to his *Authority*.

VI. This is in ſhort a General Idea of that pernicious *Hereſy*, which at this Day under the Name of *Janſeniſm*, lurks in ſeveral Corners of the Church of God; and which all the Watchmen of *Iſrael* ought to be careful to diſcover. That they may hinder it from ſpreading, and ſecure the Flock of Chriſt from the *Devourer*. But as ſome proſecute thoſe Enemies of the Church with all the Zeal and Diſcretion, which ſuch a Work requires, ſo others there are who make a hand of theſe publick Calamities to carry on ſome domeſtick Intereſt, and tumble down thoſe that ſtand in their way. For 'tis cuſtomary for Men of *Politicks* to render the Party they rival odious, by making 'em guilty of every Miſcarriage, which concurs with the Date of their Conteſts, or has any Alliance with 'em. Not a Houſe is ſet a fire, not a conceal'd Murder committed, not a Letter is dropt with obſcure Characters or dark Expreſſions, but it is laid at their doors, who are mark'd out for Slaughter. So *Janſeniſm* a dangerous *Hereſy* of theſe our Days has many real Abettors, and not a ſmall Number are politickly ranged amongſt 'em. The Language and Carriage of the real *Janſeniſt* and the reputed one has ſo great a Reſemblance, that an induſtrious Enemy quickly confounds 'em, and reaps his Harveſt from it. The affected Rigoriſm of the Janſeniſt, and the *auſtere Marks* of Contrition in a repenting Sinner are not ſo very unlike, but a wicked

a wicked turn may be given to make the latter be treated with Contempt. So that the Church labours under a double Perſecution, and Misfortune on this occaſion, whilſt ſome of her Children really go aſtray, and others by a *Stratagem* are loſt to her by their wounded Reputation.

VII. And here I muſt undergo the Mortification, *Reverend Father*, to inform you of what ought to be a Subject of Sorrow, to all thoſe who have a true Idea of the Churches Peace, and Welfare. Many were zealous in defending the Church againſt *Janſeniſm*, and not a few were zealous in defending themſelves; *Janſeniſm* was the Cry, but *Intereſt* was the thing in view, and an *ambitious Rivalſhip* the Spring that gave 'em Motion. Several Years did his *Holineſs* bear with the Carriage of ſuch who wanted nothing, but to eſtabliſh their Credit upon the Ruin of others. He obſerv'd many zealous *Paſtors* driven out of the Pulpit, torn from the Confeſſion Seat, (and render'd incapable to comply with thoſe Duties they perform'd with Credit and Succeſs,) by the flying Accuſation of *Janſeniſm*, whilſt the ſubtle *Granadiers* who threw the Fire-ball withdrew themſelves into Corners, when they had performed the wicked *Feat*. His Holineſs having receiv'd ſeveral Complaints of this kind, and that not only Perſons of beſt Characters were hereby debarr'd from being ſerviceable, and enjoying thoſe *Preferments* they were worthy of, but that whole *Provinces* and *Bodies* of Men fell under the laſh of theſe *monſtrous Politicians*. This Conſideration I ſay moved the Holy See to iſſue out an Order, that no one ſhou'd preſume to fix that odious Accuſation of *Janſeniſm* upon any Perſon, unleſs the Charge

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cou'd be made good by proving 'em Maintainers of ſome of the *Propoſitions* condemn'd in *Janſenius*. And that no Churchman ſhou'd be interrupted in the Execution of his Duty, or put by any Preferment, unleſs Things cou'd be *legally* made out againſt him. * A *Brief* of this Import was directed by *Innocent* the 12th, to the *Biſhops* of *Flanders February* the 6th, in the Year 1694. But the *Calumny* was found ſo uſeful, in order to hinder the climbing of ſuch as were envied in their Qualifications, That it was a Practice not to be laid aſide. However ſome Perſons moderated themſelves in it, and when they durſt not ſpeak plain, their Cuſtom was, to mutter ſomething of Mens being *tainted*, or with a malicious Air of Compaſſion wiſh it were not ſo, or in fine with a *Shrug*, or *But* in their Character, ſhew how great a reluctance they had to be divorced from the darling Vice of Calumny. This obſtinate Behaviour of ſome Perſons in regard of Janſeniſts of their own making, occaſion'd the ſame Pope *Innocent* the 12th to iſſue out a ſecond Decree the Year 1696. wherein he ſeverely rebukes ch as make uſe of the flying Calumny of *Janſeniſm* to drive on their private Ends. † Theſe repeated

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cleſiaſticæ

a wicked turn may be given to make the latter be treated with Contempt. So that the Church labours under a double Perſecution, and Misfortune on this occaſion, whilſt ſome of her Children really go aſtray, and others by a *Stratagem* are loſt to her by their wounded Reputation.

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repeated *Orders* of the See of *Rome* were seconded in a National *Assembly* of the *Cardinals, Archbishops*, and *Bishops* of *France*, held at St. *Germans* in the Year 1700. where after they had shew'd their Zeal for the Church in proscribing the Propositions of *Jansenius*, and several other Practices tending that way. They took notice with a singular Grief of Mind of those wicked and restless Men, who fix'd the odious Accusation of Jansenism upon many Persons of remarkable Learning, and Piety, and this upon no other Motive, *but because they declaim'd with some Warmth against the corrupted Morals of the Times.*

VIII. Now to bring these Things home to my present purpose. As I have the Pope and Bishops of *France* to back what I advance; that there are a Sort of People in the World, who in an unchristian manner make a hand of *Jansenism* to ruin others, and keep 'em from outshining 'em, so the matter it self (taking in a few Circumstances) speaks both who they are that are injur'd in this manner, as also who they are, that are chiefly busied in enlarging the Notion of *Jansenism*, and making whom they please guilty of it. I shall at present not much concern my self what the *Clergy* of other Countries suffer in this Respect. But if I say the *Clergy* of *England* in *general*, and many worthy *Members* in particular have been handl'd with an unaccountable Freedom, 'tis what few

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clesiastica rei studiosis, vagam & invidiosam Jansenismi accusationem inferunt, eo quoque nomine quod *morum corruptelas acriter insectantur*. Preface to the *French Bishops Censure of some Jansenistical Propositions at St.* Germans September. 4. 1700.

Familie

Families of *Roman Catholicks* can be ignorant of, ince many who are Strangers to the thing eant by *Janſeniſm*, are ſo nurs'd up with the *Word* and *Language*, as to eſteem a *Clergyman* nd a *Janſeniſt* equivalent Terms. Their Cir-umſtances cou'd not let 'em learn this Leſſon of hemſelves, and their being ſo well skill'd in the *Dialect* ſhews they had Inſtructors. And if their nformers had grounds for inſtilling ſuch *Prin-iples*, they take very little Care of the Church n not proſecuting their *Charge*; bnt, if they have catter'd theſe Rumours, without any grounds, hey cannot avoid being diſobedient to the De-rees of the *See of Rome*, beſides incurring the *enalties* which all Laws both *human* and *divine* lo juſtly preſcribe for ſuch notorious Spreaders f Calumnies. Let 'em not tell me with their *won-ed Aſſurance*, that no ſuch Notions are imbibed y their *Followers*, and that neither the *Clergy* n general, nor any particular Members do la-our under this unjuſt *Appellation*. For if I am ilent the Walls of every Room in their Houſes will ſpeak their guilt. But if what is here men-ion'd in general is not thought ſufficient, the ate Deſigns againſt *Doway College*, and Accuſa-ion of the Clergy in *England* will make it evi-ent, what *Inſtruments* there are in the World, o diſturb thoſe that wou'd be quiet and eaſy.

IX. In the mean time, *Reverend Father*, I don't queſtion, but the Clergy in every *Nation* will work ſo ſucceſsfully under the Protection of Heaven both in oppoſing Janſeniſm, and freeing themſelves from that odious Imputation. That as the Clergy of *Sorbon* were the firſt who detected thoſe dangerous Propoſitions in *Jan-enius*. As the Clergy of *Sorbon* took care to ba-niſh thoſe from amongſt 'em who favour'd his

Party.

Party. As the Clergy of *Sorbon* do all oblig themſelves by Oath not only to renounce th Doctrine of *Janſenius*, but alſo to to ſign th *Formulair*, before they can take their Degrees i that *Univerſity*. And as the *Biſhops* and *Clergy* o *France anticipated* the Zeal of the *See of Rome* i condemning this *Hereſy*, ſo I hope they will g hand in hand, with the Supream Head of th Church, in ferreting theſe clandeſtine Enemie out of their holes. And tho' of late, as well a formerly ſome Doctors of *Sorbon* have give Suſpicions of being too much Friends to tha *Party*, and a few *Biſhops* by their Chriſtian an charitable Condeſcenſions have been a check up on ſuch as carried things on with a furiou Zeal, and ſo incurr'd the like Cenſure, will th either make 'em guilty of the main fact, o ought it to blaſt the moſt Learned *Body* of Me in *Europe*, and caſt the greateſt of Calumni upon ſo noble and deſerving a Part of God Church, as the Biſhops of *France* are, beſide their being ſo zealous in the perſecuting o Janſeniſm. Methinks *Reverend Father*, ſuch a are daily exclaiming againſt the Miſcarriage of a few being objected to a whole Body ought not to make thoſe Reflections which ar ſo contrary to Reaſon, and which they them ſelves condemn.

X. But the *Clergy* of *France* are not my Care Heaven and their own Merits will certainly i a little time rid 'em of theſe Calumnies. A for the Engliſh *Clergy*: 'Tis notorious that thei time is daily ſpent in other matters. And thei *Caution* has been ſo remarkable in relation t thoſe Sort of Diſputes, that it appears that thei Prudence is rather envied, than Conduct to b blam'd by ſome who have an Intereſt in ma

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king 'em guilty. Let the *Society* anſwer for thoſe who are brought up in *Italy* and *Spain*. I hope they learn not Janſeniſm amongſt them, others ſhall be acquitted in a proper Place. In the mean time I have no reaſon to doubt, but they will join with me in theſe Thoughts I have drawn up concerning *Janſeniſm*, not only to diſcountenance it in baniſhing ſuch Books as tend that way, but in correcting ſuch who either through Ignorance or Imprudence expreſs themſelves improperly in relation to thoſe Affairs. Thus far ſome may be guilty, yet I hope they will take care not to make what they pleaſe into *Janſeniſm*, or whom they pleaſe guilty of it, as alſo that they will ſhew no leſs Zeal in juſtifying themſelves againſt a *pretended Janſeniſm*, than in perſecuting the *real one*. For Error and Truth cohabit near together, and it requires Caution not to paſs the Lines. An induſtrious Adverſary ſtudies to fiſh out his Fortune from the midſt of troubl'd Waters, and true Merit has many Tryals. Several Antient Fathers and Doctors of the Church have been attack'd in this manner, and have not been able to rub off the Calumny, till *Miracles* after their Deceaſe ſpoke their Innocence from Heaven. But I have done with the Affair of *Janſeniſm* with a deſign to reaſſume it again, when I enter upon particular Inſtances, when and how it has been fixt upon the Clergy.

Twentieth

Twentieth LETTER TO THE English Provincial.

Reverend Father,

I. MY last took notice that the Name o *Janſeniſt* is what ſome are pleaſed, ou of the abundance of their Charity, to beſtow upon the Clergy, and of this *Appellation* in Ge neral there needs no other Proof than to hav had the Satisfaction of ſome Peoples Converſa tion. But as General Calumnies are worn off b degrees, as the World finds ſuch as lie unde them not to be deſerving of them, ſo it was *Po litickly* requiſite that the Clergy ſhou'd have more ſenſible Wound given them: And tha the *Behaviour*, *Speeches*, and *Indiſcretions* of part cu!ar Perſons, ſhou'd be nicely obſerv'd an mark'd down, in order to make good the Gene ral Aſperſion, that it might not fall to nothin like an *ill-managed Impeachment*. But before th there was a neceſſary *Prelude* to be plaid, order to render the enſuing Leſſon more a ceptable. Moſt of the *Roman Catholicks* in *E gland* had heard of the Name of *Janſeniſts*, b few were throughly inſtructed what ſort Cattle they were. So it was the *Jeſuits* Buſine firſt to ſettle this Matter right, before th cou'd proceed to Particulars. They were n Ignorant that the True, and Genuin *Janſeniſ* as defin'd by his Holineſs, was to maintain ſon

or all the *Five Propoſitions*, or make themſelves Abettors, by not ſubſcribing the *Formulary*, and that the *Clergy* to a Man were always prepar'd to diſown ſuch kind of *Janſeniſm*: What you therefore did to drag the *Clergy* into the Bryers, was to Fraim a Syſtem of *Janſeniſm* the Church knew nothing of, and which was ſo calculated to the Inclination of well diſpos'd *Catholicks*, that it was ſure to make all thoſe Odious, who had the *Name* fix'd upon them. To Facilitate this Contrivance; in the Year 1703. you induſtriouſly diſpers'd a Book through the whole Kingdom, call'd the *Secret Policy of the Janſeniſts*; which you pretended was written by *a converted Doctor of Sorbon*, but indeed was penn'd in the Year 1651. by a skulking *French Jeſuit Etienne de Champs*, and tranſlated by you; with a Preface and ſome Additions, relating to the *Janſeniſts* in *Holland*, and fitted for your Preſent Deſign. Now the Marks of *Janſeniſm* deliver'd in this Book, are much different from thoſe given by his *Holineſs*. The Subſtance whereof (upon peruſing that infamous Libel) I found to be, viz. *Janſeniſts are a People who rail much at looſe Morals, and frequently accuſe the Jeſuits as Abettors of ſuch Doctrine. They Preach up the Diſcipline and Purity of the Primitive Ages. They rail againſt the Corruptions of the Church, and ſay it has never been its ſelf ſince the Year* 400. *or thereabouts. They write Books in Defence of the Real Preſence, but privately overthrow it. In a Word, that their Deſign is to deſtroy Chriſtianity, and make all Mankind into Atheiſts. And whatſoever they Subſcribe, or Swear to, 'tis only to palliate thoſe Errors, which they ſtill inwardly and privately make Profeſſion of. And to bring the ableſt Men of the* Engliſh *Clergy into theſe Inconveniences, 'tis there Affirm'd that the* Sorbo-

nists *are all Enemies to the Pope, and direct* Janse-nists. Behold a deep Draught of *Politicks* to Poy-son the Vulgar, and uninquisitive Part of the World. Now this *General Charge* was a kind o Instruction for the *Jury*, by whom the *Clerg* were to be Try'd. However, the Clergy were something Fortunate in one Respect, for though most of the *Societies* Admirers did take the *Jan-senists* to be such Persons as they are here de-scribed; yet the *Tenets* appear'd so Fooliſh an Extravagant, that every particular Clergy-man was able in a few Words to make his Acquain-tance sensible that he was no such Person However, this Plot had its desired Effect in som Respects, for from this Idea of *Jansenism* how unreasonable soever, the Clergies Enemies too their Measures. So that if you insisted muc upon the Example of the *Primitive Times* in you Moral Instructions; if you complain'd of the ex-travagant Opinions of *loose Casuists*, or were an thing Cautious in the Precept of Fasting. If yo were either one of the *Faculty of Sorbon*, or o fer'd to enlarge upon the Praises of that *celebrate Body* of Men, your Business was done. Yo were tainted, and your Name handed about a a Person *pernicuously* bent, and by no means t be rely'd upon in *Spirituals*.

II. The Ground Work of the Accusation thu laid, and the Order of the Attack disposed. was in the next Place pretended there was a Co respondence betwixt the Clergy of *England*, an *Jansenists* of *Holland*. But as before an Engage-ment there are several random Shots, when a Army Salutes the Enemy with Cannon. So th great Report was spread abroad to prepare fo what was to follow and strengthen their Alle-gations. In several Parts of *England* Childi

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Observations were taken from the Words and Practises of *Clergy-men*, which serv'd to engross the *Grand Calumny*, and make the World believe that many were disposed to catch the Distemper though they were not actually infected. Again, several *Clergy-men* were namely attack'd, and traduced as *Jansenists*. Their Accusers are upon Record with Time, Place, and other circumstantial Matters. This Affair was carried on by Letters as well as by Word of Mouth; and *Providence* wou'd have it so, that several of the *Jesuits Letters* shou'd fall into proper Hands, which plainly discover how busy the *Society* was in bringing in the *Clergy* to be Guilty of *Jansenism*, what *Methods* and Men they made use of, what Encouragement and Rewards, Mr. G. and some of their starving Creatures had promised them to Work in this Affair. These Letters are an invincible Proof of a Design a Foot, and though your *Answer* pretends the Contents are not Material, yet *Littera Scripta manet.*

III. However, *Reverend Father*, I will not be so forward in this Business; and though I am acquainted with the Contents of your Letters, yet 'tis not in my Power to publish the Originals; neither do I think it proper, or requisite, since you have your selves own'd enough of your Guilt in this Respect. And methinks the Letter you mention of *F. S.* to *F. L.* in the North, is an undeniable Proof that you were actually engaged in drawing up an Accusation against the *Clergy*; for as one Part of the Letter runs, *was to bring all the Accusations he cou'd against* L. *or* Clergy. These Words contain the Charge you are accus'd of, and now as desperately you deny. But in Case none of these Letters betwixt one another in *England*, had

fall'n into the Clergies Hands; those you sent to *Rome*, and *F. S.* own Personal Information are capable to discover your Designs. For 'tis not only manifest that you treated the Clergy amongst your Selves, and before your own *Tribunals*, as Guilty of *Jansenism*; but you laid several Accusations before his Holiness, the Sum of which Accusation was sent back by a Cardinal to Bishop *S.* in Four or Five Articles which I have seen, *viz.* that *Arnaud*'s and *Cyran*'s Pictures, where exposed in Chappels belonging to the Clergy. That *Proselites* brought over by them were taught to speak Disrespectfully of his *Holiness*, with other things relating to *Indulgences*, and a distinct Accusation of Mr. concerning the *Provincial Letters*. All these Heads being either False, or Frivolous. Yet this Accusation was mostly General, and we know by whom and when it was drawn up, you may be credited your selves; for some of your Brethren have been very Candid and Sincere, upon this Subject. And in this you follow the Method of former Days, for when Dr. *L.* was upon the Point of being promoted to Prelacy, an original Letter was produced from a certain *English* Regular and Superior which advised their Agent at *Rome* to press Hard the Accusation of *Jansenism*, for that it was necessary to stop what was then acting at *Rome* in Favour; so that there are not wanting Instances at all times, which make it Evident how the Clergy have been treated in this Affair. But Matters of this Nature do not call for strict and *Logical* Proof.

IV. 'Tis not, *Reverend Father*, the distinguishing betwixt a *General* Accusation and a *Particular* Accusation. An Accusation grounded

Zeal, and an Accuſation grounded in *Intereſt*, hat will bring you off. I concern not my ſelf bout the *Motive* or Manner of your Accuſa- ions; what I aver is, that you had all Hands at Work to make the Clergy ſuſpected of *Janſe- iſm*, ſometimes by fixing it upon particular Per- ons, other times by uſing *general Expreſſions* accor- ingly as it ſerv'd your turn. 'Tis true, when ou found the Cauſe wou'd not bear, you la- our'd to get out of it. Though had it ſucceded ueſtionleſs you wou'd have been as proud to ave been in it, as now you are unwilling to be ention'd on ſuch an Occaſion. Yes, ſo re- arkable is your Carriage in Proof of what I ledge, that when you are actually accuſing the *lergy*, you are juſtifying your ſelves for eing repreſented as Accuſers. *F. S.* Letter bove-mention'd) to Cardinal *Caprara*, dated *ovember* 5. 1710. is capable to make my bſervation good. And if there were no other rguments, that Letter alone is ſufficient to ma- feſt how inclinable you are to fix *Janſeniſm* upon e Clergy. Does he not there in an imperious ile, lay down ſeveral Accuſations againſt the lergy? Firſt, that they had publiſh'd ſeveral reatiſes againſt the Jeſuits, (which is an un- rdonable *Janſeniſm*) as the *ſhort way with the piſts*. *The Jeſuits Goſpel*, and diſpers'd *Queſnel*'s orks; and in particular Dr. *Short* is mention'd as *Janſeniſt* without Reſtriction. Does he not alſo it the Biſhops in *England* as doing nothing ainſt *Janſeniſm* when they met about it, be- es ordering a ſmall Book to be printed againſt *Unicum Conventus effectum videmus quod viro thodoxo & Docto Sacerdoti mandarunt ut opuſculum tra* Janſeniſmum *Typis daret*. And thus either rectly or indirectly, he wou'd make all the

Clergy either Abettors or careleſs in the Affair of *Janſeniſm*: And yet after all this the Jeſuits muſt not be thought to have had a Hand in accuſing the Clergy. But I ſhall by, and by, ſhew you this ſame Gentleman, ſweating in the Cauſe, and ſo deeply and viſibly engaged, that he cannot hide himſelf, nor ſhall the Art and Eloquence of the whole *Society* be able to bring him off.

V. Hitherto, *Reverend Father*, I have chiefly inſiſted upon particular Mens Actions, and Letters; but now I come to *General Facts*, which makes it Evident the Clergy were accuſed in the manner I have related, as to *Janſeniſm*. What paſs'd betwixt them and the *See of Rome* ſoon after, puts this Affair out of Diſpute, that there was an Attempt againſt them; as both the *Declarations* of the Clergy, and the Anſwers from *Rome* do Import. For when they found themſelves unthinkingly involved in an Accuſation of *Janſeniſm*, and that by the moving of the Enemy to and fro, it was judged the Attack wou'd be Univerſal; which Apprehenſion was rationally encreaſed by the Diſcoveries of Spies, Providential Miſcarriage of Letters, ſilencing and baniſhing of indiſcreet Blabs, who cou'd not keep Secrets. The Clergy thought it was high time to put themſelves in a poſture of Defence. The firſt Step they made in order to wipe off the Aſperſion, was to procure a *Diſclaim*, or Acknowledgment from the *Superior of the Society*. And accordingly they obtain'd this Conceſſion from him in the Preſence of thoſe who took care to pen it down. (for fear of a ſlippery Trick) *That he had met with no ſuch Perſons as* Janſeniſts *in the South, and further added, that he was newly returned from his Viſit in the Northern Parts, and tha*

hat neither he had heard, nor did know any Perſon in that diſtrict who cou'd be accus'd of the ſaid Opi-ions of Janſeniſm. When the Clergy found hey had Juſtice done them, and were acquit-ed by this worthy Gentleman, they thought it roper to ſignify the ſame by a *Circular Letter* to heir Brethren, which Letter bears date *Novem-er* 29. 1709. In the next Place they judged it Requiſite to inform his Holineſs how injuriouſly hey had been treated by ſome *Clandeſtin Ene-ies*; and at the ſame time made Two ample *Declarations*, and fully ſatisfactory as to the Sub-ance of what was alledged againſt them. Theſe *Declarations* made ſuch an Impreſſion upon his Holineſs, that he gave them to underſtand, that e was not only throughly Content with their ſſurances in regard of *Janſeniſm*, but at the me time intimated, how Unwelcome, and nchriſtian like, ſuch raſh and flying Attempts ere againſt Perſons Reputation, who had de-rv'd ſo well from the Church of God. Per-ps, *Father*, you will not meet with a more markable Inſtance of his Holineſſes Affection d good Inclinations, than there is in this Let-r, which he commiſſion'd *Cardinal Pauluccius* to nd in his Name to the Biſhops, and Clergy *England*. * It bears date the Seventeenth of

* Illuſt. ac Rev. Dni. Etſi S. D. N. de perſpectu Pie-e, ac filiali veſtro in Apoſtolicam ſedem obſequio jam-dum præclarè ſentiebat, Pontificia tamen opinio, non rum confirmata, verum etiam aucta majorem in modum tum ex Literis ad Eminent. Dom. Card. Capraram, à bis datis, tum etiam ex duplici declaratione. Altera licet die 22 Feb. Altera die 23 Septembris elapſi Anni à bis edita, quæ una cum veſtris Literis, ad Sanctitatem m relata ſunt, perſpexit ſiquidem luculenter in iis con-

ſtans,

February 1711. and amongst many other things takes notice of them as having been zealous *Defenders* of the Church, and Opposers of *Jansenism*, and punctually Submissive to all the Bulls and Decrees relating thereunto. And (what I desire the *English* Jesuits to take notice of) that they had effectually stopp'd the *Mouths of their wicked Enemies*, who strove to fix such Calumnies upon them. Now methinks this severe Reprimand by the *Pope's* immediate Orders might seem sufficient to Convince any one (who is not habitually bent to be Vexatious and Troublesome to the World) to correct himself, and for the future follow some better, and more commendable Method in propagating a Domestick Interest.

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stans aecensumque studium quo Jansenianam Hæresim detestamini, & Apostolicis decretis quibus totique confixa est adhærere, moremque gerere profitemini. Ex utraque itaque Declaratione percepit, quam alacri sinceroque animo, *ad abstraendum ora loquentium iniqua* Formulario Alexandrino Subscripseritis ex norma noviſſimæ Pontificiæ Constitutionis quæ incipit. *Vineam Domini.* Hæc pom tam Illustria rectæ mentis Sanctæque Doctrinæ vestræ Argumenta Sanctissimo Patri, uberem in Domino gaudend materiam attulerunt, qui propterea vos omnes meritis o navit laudibus certo sibi persuadens ab ejusmodi Piis tissimisque sensibus, qui spectata Religione, zeloque vestr Masammè digni sunt, vos abducendas nunquam for Quod ut felicius vobis contingat, sua Sanctitas Apost licam Benedictionem, præcipuæ etiam, ac veræ patern qua vos amplectitur Charitatis Testem vobis amant elargitur; dum ego hæc Pontificio nomine ad vos scrib re jussus deum observo, ut incolumes vos diu servet, on mique felicitate florentes. Datum Romæ 17 *Feb.* 1711.

Illust. & Reved. Dnis. Bonavent. Episp. Madau. Jaca Episp. Callipolit. & Gerg. Episcopo Maripal. Vicariis Apo nec non eorum Vicariis Generalibus. Universoque Clero Reg Magnæ Britanniæ.

Ad offic. parat. F. Card. Paulut.

Twe

Twenty first LETTER TO THE English Provincial.

Reverend Father,

1. WE muſt leave *England*, and make a trip over to *Doway*, where we ſhall find the *Duke of Marlborough* beſieging the Town, and *F. S.* the *Politick Marſhal* of the Society, beſieging the *Engliſh College*. Many Attempts had formerly been made againſt the *Clergy* in this Place. Several of their Members drawn into *Ambuſcades*, and ſometimes her Walls were Scal'd but the Enemy repuls'd. In this laſt Siege it was not in the leaſt doubted, but the favourable Diverſion of *Janſeniſm* which employed the *Clergy* in *England*, wou'd Facilitate the taking of *Doway*, by making their Friends *Approaches* Impracticable. The Chaplain toucheth in ſhort the occaſion of this Undertaking; but he omits the original Cauſe, being rather defective, than unfair in his Story. He Obſerves very well that though *Doway College* had formerly ſeveral fair Eſcapes, and had the good Fortune to repel her Enemies in their Attacks; yet as they conſtantly kept up a clear Reputation in regard of *Doctrine*, ſo it was a great Surpriſe that they who for Fifty Years had carried themſelves with Edification in the Buſineſs of *Janſeniſm*, ſhou'd now find themſelves attack'd upon that *Head*, of which the true original Cauſe was this.

this. The Biſhop of *Arras* (in whoſe Dioceſs *Doway College* ſtands) had in ſeveral things been inſulted by the Jeſuits of *Doway* and their Party, and interrupted by them in his *Paſtoral Duties*. The *Engliſh Clergy* ſtruck in with ſome Warmth with their *Dioceſan*, who having had a long Experience of their Zeal and Learning, he afterwards look'd upon them with greater Marks of Reſpect then Uſual, and employed them in ſomethings relating to the Government of his *Dioceſs*, in which the *Wallon* Jeſuits and their Friends had ſometimes had a Stroak. This *Preference* is Eſteem'd to be the Origin of all thoſe Perſecutions the College ſoon after underwent. Now what the Chaplain mentions were *Additional* and concurring Matters, to boyl up their Reſentments. The bitter Eloquence of ſome of their *Profeſſors* in occaſional Diſputes. Some ſtinging Remarks upon Men of Figure who expected to be complemented, with other unſeaſonable Aggravations of the like Nature, were within an Ace of making want of Manners paſs for want of Faith, and transforming a *Churl* into a *Janſeniſt*. And as if all things at once concurr'd to the Diſſolution of this College. The Gentleman who is known by the Name of the *Turbulent Fellow*, rais'd his Battery at the ſame time, ſo as to fall in with other Peoples Reſentments, and ſo all Hands were at Work in this *impious Task*. Now becauſe thoſe who were Evilly bent againſt the College, made uſe of this *Gentleman* as a Spye, to lead them into the Secrets and pretended *Abominations* of the *Clergy*; it will be requiſite to ſhew in the firſt Place what Part he had in the Tragedy, and how far the Jeſuits made uſe of him. I am not Ignorant that he diſowns all the Chaplain has publiſh'd in

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Relation to his being acceſſary and buſy in theſe Affairs, and that the *Engliſh* Jeſuits poſitively deny they held any Correſpondence with him, or encouraged him to accuſe the College of *Janſeniſm*. What I here advance upon this Subject, is Word for Word, the Account given by his *Confederate* whom he had engaged in the ſame Cauſe againſt *Doway College*, but afterwards ſtruck with the hainouſneſs of the Fact deſerted him, and before an *Apoſtolick Notary* and Two qualified Witneſſes, ſubſcribed to the following Relation which he drew up himſelf.

The Engliſh Jeſuits *Intrigue carried on with a turbulent Gentleman of* Doway College.

"II. HE [the turbulent Gentleman] put himſelf upon the ſearch to compleat his Affair (of being ordain'd) in ſome other Place, of which after a time he had ſome Hopes, for by expoſing his deſperate Caſe to *A. W.* he was by him brought into an Acquaintance with one *F. P.* an *Engliſh Jeſuit* then ſtudying with the Society at *Doway*, who after long and frequent Converſation gave him to underſtand, that the procuring him his Orders was no hard matter, for if he was in a mind to break of with his own Superiors, the *Jeſuits* wou'd ſtand his Friends. Theſe Alurements ſoon made him lay hold of any thing they ſhou'd propoſe. And firſt of all he found it wou'd be agreeable to them to ridicule the College, and expoſe them as *Rigoriſts*, and by Degrees *Janſeniſts*. This, when *F. P.* [the *Engliſh Jeſuit*] perceiv'd, he thought he had found a right Perſon for his purpoſe, and

" there-

" therefore to encourage him more, and tye him
" ſtronger to the Party, he told Mr. *P.* [the
" turbulent Gentleman] he cou'd give him Se-
" curity for his Orders in a very few Days;
" accordingly Mr. *P.* receiv'd a Letter from
" *F. S.* a Jeſuit of Note. In *which he firſt*
" *promis'd him Care and Protection.* Secondly,
" *He aſſur'd him of his Orders.* Thirdly, *He*
" *adviſ'd him to perſiſt in that oppoſition to his*
" *Superiors, and to get as many as he cou'd to*
" *his Party; withal telling him it was very*
" *Commendable in him to reſiſt the Tyrannical*
" *Proceedings, as he call'd them of Mr. Preſi-*
" *dent, and the ſtronger the Party was, the eaſier*
" *a Cure for the Tyranny, and Rogeriſm cou'd*
" *be effected.* Mr. *P.* being thus back'd and
" ſupported againſt all his Superiors, left no
" Stone unturn'd to ſignify his Reſentments:
" And his firſt Buſineſs was to ſtrengthen his
" Side, who having brought me into the ſame
" Circumſtances as to my Orders, and finding
" me very Attentive as to any Overtures for the
" Security of them, he eaſily perſwaded me to
" lay open my Caſe to *F. P.* and follow his
" Advice. I did it, and after much Converſa-
" tion with him, it was agreed that when we
" wou'd, we might go to *Rome*; and that he
" had by Letters from Father *S.* all the Security
" that cou'd be imagin'd for our Admittance.
" Now *F. P.* having thus far engaged us, thought
" it was but reaſonable we ſhou'd Work for our
" Bread, and in return for the Favour of thoſe
" Two Fathers, we ſhou'd do them a kindneſs
" *which they much deſir'd.* Wherefore our Diſ-
" courſe from time to time, running upon no-
" thing but *Janſeniſm*, at laſt we were put to the
" Queſtion what Arguments we cou'd bring to

" ſhew

" ſhew Dr. *H.* or any other of the Superiors to
" be *Janſeniſts*? At firſt the Caſe ſeem'd hard;
" However, Mr. *P.* being further advanced in
" Divinity than my ſelf, undertook to prove
" him ſo from his Dictates, which how he did
" I heard no more of it. But this not being
" found ſufficient, as I ſuppoſe, he was often
" ask'd if he never heard them talk Janſeniſti-
" cally; for it was they ſaid impoſſible, that
" being ſuch *Janſeniſts* as they ſuppoſed our Su-
" periors to be, that they ſhou'd not often break
" out into Expreſſions which might diſcover
" their Venom. This put Mr. *P*'s Brain upon
" the Work, for he never had heard them ſay
" any thing which came within the reach of
" Condemnation. At laſt he remember'd that
" one Mr. *M.* had once ſaid were he to Anſwer
" from the Dictates of Dr. *H.* he ſhou'd ſcarce
" make any other then the Forty Doctors had
" done, *viz.* concerning *reſpectful Silence.* This
" was once or twice ſaid in the hearing of Mr.
" *P.* my ſelf and ſome others at Table. After
" which for a long time, though in our com-
" mon Diſcourſe we had many flings at our Su-
" periors, yet no mention was made either con-
" cerning the Dictates of Dr. *H.* or the Expreſ-
" ſion of Mr. *M.* nay not even upon the Con-
" demnation of the Caſe of Conſcience, which
" did not enſue 'til Three Months after. Ne-
" vertheleſs when Mr. *P.* related this ſaying
" of Mr. *M.* to *F. P.* [an *Engliſh* Jeſuit] and *F.*
" *W.* [a *Walloon* Jeſuit] his Confident, it was af-
" ter mature deliberation found to be Material,
" and very Material too, if it had more Wit-
" neſſes than one, and all before a Notary,
" which Mr. *P.* told them was all eaſy to be
" affected; and thereupon in his Diſcourſe with

" me,

" me, he ask'd if I did not remember such an
" Expreſſion of Mr. *M.* Yes ſaid I, but what
" he meant by it I knew not. As for his
" meaning, ſaid he, don't you trouble your ſelf;
" it is ſufficient that you can call to mind he ſaid
" ſo. If you follow my Advice *we can eaſily be*
" *reveng'd on theſe* Janſeniſts: We can purge the
" Houſe, and that without ever being known
" to do this effectually, we'll give this under
" our Hands before a Notary, and ſo deliver it
" to the Jeſuiſts, *who earneſtly deſire this of us.*
" Thus much he propos'd to me and another,
" to which we neither of us agreed, nor ever
" ſhou'd we, had he not in a Houſe in Town
" over our Cups, and ſo made us Aſſent; and
" and at the ſame time each one drew up a Cer-
" tificate for his own ſigning. In the mean time
" Mr. *P.* receiv'd another Letter from Father *S.*
" which *teſtified the Satisfaction that the* Reverend
" Father *receiv'd in his Compliance with ſo holy an*
" *End. He was glad that the whole Houſe was not*
" *tainted with the Hereſy, for ſo now he call'd it*
" *and as for thoſe Perſons which ſhou'd engage with*
" *him, he bid them not fear their Orders, one Word*
" *of his cou'd make them be Ordain'd.* This and
" ſuch like was in it, to diſengage us from our
" Superiors. This and the former Letter I ſaw
" and perus'd, together with Mr. *P.* upon this
" and the *continual Sollicitations* of *F. P.* and *F.*
" *W.* in Town with us, we at laſt agreed upon
" the Day, and for this End Mr. *P.* deliver'd
" the aforeſaid little Papers to *F. W.* that he
" might either approve, or correct the Form.
" Upon the Day appointed, which was I think
" in the Month of *October*, before a Burgeſs,
" Two Jeſuits, and a Notary. *F. W.* deliver'd
" to every one in his own Hand writing a Pa-

" per

per, containing the Senſe of what Mr. *P.* had deliver'd to him before; what I there atteſted was only the particular, concerning the Expreſſion of Mr. *M.* but in Mr. *P.* Paper was added ſome Words once or twice ſpoken concerning Indulgences, Beads, and Scapulars, which were but let fall by one or two inſignificant Perſons, not after a poſitive but laughing manner. Theſe Words (the Senſe of which) I don't remember were aſſerted to have been the conſtant Diſcourſe of the Houſe, which I knew then was abſolutely Falſe, but durſt not tell them ſo. In fine, the Paper on which were written the Three Certificates, was ſign'd and deliver'd to Father *W.* with this Caution, and upon his Word, not to make uſe of it, without our Conſent expreſly given. Afterwards I often viſited *F. W.* to know what uſe cou'd be made of the Paper which was under our Hands; who often told me he thought it wou'd be of no uſe, ſince the thing we atteſted, *viz.* the Words of Mr. *M.* had been utter'd only before the Caſe of Conſcience, to which the Superiors as I often obſerv'd to him, had pay'd all due Submiſſion and Obedience. And as for thoſe other Expreſſions they were only idle Diſcourſes, and no ways atteſted by our Principles or Maſters. . . . . Mr. *P.* being ſent from the College in the *Month of November*, 1704. he betook himſelf to Father *S.* who notwithſtanding his former Promiſe, ſeem'd very ſorry that he had *been turn'd from the College*, and told him that at preſent he cou'd do nothing without Conſent of his Biſhop, or by Authority from *Rome*. Wherefore Mr. *P.* continu'd his Journey to *England*, where he alſo continu'd

" the

" the ſame ſcurrilous Diſcourſe againſt his for-
" mer Superiors. After ſome time by the Je-
" ſuits means he went to *Rome*, and there he
" ſtaid without any further Advancement till
" the Arrival of Father *S.* in the City, who
" in a Fortnight procur'd him to be both
" Deacon and Prieſt, and afterwards advan-
" ced him.

III. You ſee, *Reverend Father*, that the Ac-
count given by one who was equally dipp'd
with the *Turbulent Gentleman*, chimes ſo exactly
with the Hiſtory of *Doway*, that it wou'd be
lighting a Candle at Noon Day, to endeavour
to reconcile 'em. However it will not be
amiſs to take a ſhort view of what Exception
you are pleas'd to make in your pretended
Anſwer, which in Subſtance are; that *you have*
no Houſe at Doway, *that Mr.* D. *the great Per-*
ſecutor of the College was no Jeſuit. That Father
S. *your Superior had made it his buſineſs, and could*
not find that any Engliſh Jeſuit had a Hand in the
Accuſation of Doway College. *That the Turbu-*
lent Gentleman was not diſmiſs'd from the College,
nor that the Jeſuits made any uſe of him, in or-
der to bring in the College guilty of Janſeniſm.
That F. S. *for his own Part had not the ſmall*
Thoughts of any Deſign upon the College, or at leaſt
ſay they how will it appear, that the Jeſuits had
a Deſign to get it for themſelves? But in caſe they
did accuſe it, why muſt they be repreſented to have
done it maliciouſly? Theſe are the Particulars
you want to be made out; and as I take it
they are made out to a Tittle, in the Ac-
count above given. 'Tis true, you have no
College at *Doway*, but there was reſiding *F.* W.
an Engliſh Jeſuit and his Confident Father

who acted for you, and lay there as Factors of Iniquity. I know Mr. *D.* was not a Jeſuit, but he had been retain'd by you for near 30 Years to trapan the Clergy in that Univerſity; and his Name by *Confirmation* was the *Jeſuits* Licentiate above Twenty Years ago. And if Father *S.* made it his buſineſs to find which of the *Society* were buſy in accuſing *Doway*, 'tis ſtrange, he cou'd overlook himſelf, who not only commiſſion'd Father *P.* to carry the Intrigue on, but writ a Letter to Mr. *P.* to raiſe Sedition amongſt the Clergy, to ſtir up young Men againſt their Superiors, and encourage 'em to turn Informers, when they knew not what to inform about; that by this means they might get *Ordination*, which their Carriage had not merited, and not only this; but this ſame Father *S.* himſelf had a Perſonal Conference at *Doway* with Mr. *D.* concerning theſe matters. Nor will his Equivocation of not having the *firſt Thought* againſt *Doway College* be of any uſe to him, only to encreaſe his Guilt. For tho' Mr. *P.* Father *W.* Father *P.* and *F. W.* a Walloon Jeſuit were firſt engaged in this Cauſe, yet Father *S.* was the main Spring they moved by, as 'tis plain by the Relation given.

IV. Now that the wreſting of *Doway College* from the Clergy was to be the Reſult of all theſe Tragical Accuſations. It was very much to be apprehended, and there was reaſon to conclude the buſineſs wou'd end in that manner. For if the Superiors of the College had been convicted of *Janſeniſm* as it was attempted, and the Clergy of *England* were drawn into the ſame *Præmunire* as the World was made to believe, who can ſuppoſe that his

Holineſs wou'd have entruſted one of his moſt valuable Seminaries in the Hands of thoſe who were either notorious *Janſeniſts* or Abettors of that *Hereſy*, and whoſe Hands I pray cou'd it fall into but theirs, who had formerly ſtept into the College of *Rome*, and lately were recompenſed with the Seminary of *Liege* for their Zeal and Induſtry. But this is not all that made the Clergy jealous, that they were upon the point of looſing their *Mother Houſe*. There was notice given 'em from *Rome*, that a certain Perſon was arrived full fraught with Accuſations to give 'em a lift. It was the Table Talk both in *Flanders* and *England* amongſt ſeveral of the Society. The Time, Place, and Perſons amongſt you are mark'd down, who affirm'd that the *College of* Doway *was going to have a Trick play'd them, and that Records were ſearching to know how it was govern'd formerly in Dr.* Worthington's *Days when the Jeſuits rul'd it by Proxy.* Theſe Particulars are to be ſeen in Original Letters from ſuch as were preſent at theſe Diſcourſes amongſt your Brethren. And to mention once more thoſe Words of *F. S.* his Letter to *F. L.* in the North, wherein he *deſires him to come up, for that he had a conſiderable Poſt for him, and bring what Accuſations he cou'd againſt* C. L. *or Clergy.* The coupling together, the *Northumberland Gentleman*'s Preferment with theſe Accuſations of the Clergy affords a ſtrong Suſpicion, that one was in order to the other; for I ſee no great Affinity there is between F. *L.* his being Secretary to the *Provincial*, and his being a Collector of Informations againſt the *Clergy*, ſo that one muſt be as it were the Conſequence of the other.

No

Nor indeed does it follow in the very nicety of Argument. He brought Informations against the Clergy in relation to Janſeniſm. *Ergo*, he was to be made Rector of *Doway College*. But as ſtrong Circumſtances and other ſuch like Proofs are what Men go upon in things of this Nature, (where People ſtudy not to be found out) ſo joyning this Paſſage with all other concurring matters which expreſs the Danger the Clergy were in of looſing their College; the Inference of beſtowing it upon the Jeſuits is not ſo very foreign. Beſides had nothing elſe been the Import of that Letter, but one of your Fathers Promotion to be *Secretary* of his Order, what occaſion had the whole Society to be in a ferment upon the lucky Interception of it? Why did F. *L.* at his comiug up to *London* give ſuch Marks of Guilt as ſome unperceiv'd diſcover'd in him? How he dodg'd about the City till he had notice, and opportunity to make a Trip over. His Sollicitude about Letters that he might purſue his Journey. Theſe with ſeveral other Occurrencies were diligently obſerv'd by thoſe who watch'd his Motions, knew his Haunts; and view'd the Chagrin he was in upon every diſappointment. Yes, *Reverend Father*, the Tutelar Angel of *Doway College* was conſtantly attending him from *Northumberland* to *London*, often walk'd the Streets with him, and before the Door of his Lodgings, had ſometime the ſatisfaction to ſit at Table with him, and wait at his Bed-ſide, and obſerv'd how the Fate of *Doway College* riſe and fell in his Countenance every Poſt-day.

V. Now compare what I have ſaid with the ambiguous Proteſtations your Superior makes concerning the meaning of his Letter, and there needs nothing elſe to prove him guilty, beſides the Confuſion of the Gloſs he puts upon it. As if I don't know *what Caution about reading Books cou'd amount to; bring what Accuſation you can againſt the Clergy.* Again, when he was put upon juſtifying himſelf and Brethren as to thoſe Accuſations of *Doway College* to a Perſon of *higheſt Rank and Merit*, tho' he had the Aſſurance to declare to him by the Mediation of *F. A.* That they were all Innocent, and that if the College had been offer'd 'em, they wou'd not have accepted of it, yet at length he was forc'd to give up the Ghoſt (of his Cauſe) at the Sight of his own Hand, and his Mediator *F. A.* receiv'd his *Dimittimus.* Beſides what greater Token of Guilt can there be than to outdo the thing in the way of Defence. Was it not enough to ſay he had no ſuch Deſign, but he muſt mention you all almoſt as incapable of ſuch an Intruſion. Alas! *Father*, Men are not half ſo fooliſh as they are wicked, when they attempt an ill thing, they are no leſs ſolicitous about concealing it, than in driving it on. 'Tis not to be ſuppoſed that by the Accuſations againſt the Clergy, that you either intimated to the Pope or to any other that your Drift was to get the College into your Hands. But as your Attempts naturally tended that way, and as it muſt of courſe have dropt into your Hands, ſo I ſee no extraordinary Boldneſs in the Expreſſion to ſay roundly, you had a Deſign upon the College. But perhaps when you diſown this Attempt

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you had your Eye upon your Vow of not aſpiring after Dignities, yet on the other hand 'tis ſomething ſurpriſing, you ſhou'd be ſo nice in accepting of *Doway Seminary*, and leap with ſuch Joy into that of *Liege*, or may be when *F. S.* was ask'd concerning his Attempts upon *Doway College*, he took the Query to be about a ſingle Attempt againſt that Houſe in particular, whereas I am very well inform'd he had a Deſign upon all the Engliſh Communities in the Quality of *Procurator General*, and by this mental Reſervation he might maintain the Literal Conſtruction of his *Anſwer*, and at the ſame time give greater Demonſtrations of his Guilt.

VI. But ſtill the *Chaplain* is preſumptive in his Charge, and I perhaps may be in my Proofs, for ſay the Jeſuits in their *Anſwer*. *In caſe we did accuſe the Clergy and College and endeavour'd to get it into our Hands. How does it appear it was done maliciouſly? It might be done out of Zeal and good Deſign; as there alſo might be grounds for ſuch an Accuſation.* To omit the Poiſon that lurks in theſe broken Sentences, and that the Word *Revenge* is made uſe of by Mr. *P.* whom they made uſe of; many Circumſtances beſides make it evident, that the Motives were both human and very unwarrantable. Had the *Chaplain* ſaid, you had *wickedly and maliciouſly contrived and machinated the Overthrow of* Doway College, *not having the Fear of God before your Eyes*, be might have brought up our eſtabliſh'd Courts of Judicature, who often in the *Indictments* of Innocent Perſons make uſe of the Word *maliciouſly*. For where a Series or String of Actions are produced tending

of their own Nature towards ſuch an End a Man muſt either own himſelf fit to be begg as an Ideot, as acting without a meaning, o he muſt be ſuppoſed to intend what ſuc Actions uſually import. *Hereſy* is a Crime whic not only ruins a Man's Reputation, but ofte his Fortune. *Janſeniſm* is a Crime of that Na ture. *Doway College* and the *Clergy* are accus from ſeveral Hands, and brought into Suſpicio of it. They are not found guilty, but acqui ted by the Perſons who inform'd againſt 'e Now let it be Ignorance, Folly, Madneſs, Ma lice, or what you pleaſe. 'Tis certain the Cle gy are the Sufferers, whilſt *groundleſs Spread* of Calumnies ſhall paſs as *zealous Defenders* the Faith.

VII. Now as it has been made appear i my laſt, that the Clergy of *England* with the Biſhops were unjuſtly aſpers'd, and brought i to Suſpicion of Janſeniſm. And this their I nocence is recorded in their repeated Su miſſions to the *See of Rome*, by the Jeſui own Acknowledgment, and by a ſolemn an authentick Declaration from his Holineſs his Orders. So 'tis no leſs manifeſt that *Dow* is free from the ſame Crime, by ſeveral und niable Proofs. For when firſt it came to t Ears of the Leading Men in the Univerſit that the Engliſh College was by ſome unde hand Tricks upon the Point of Ruin, throug an Accuſation of Janſeniſm, they were equal ſurpris'd and concern'd to ſee a Cloud thre ten that Houſe, which near One Hundred an Fifty Years had been ſuch a Credit to the Un verſity, furniſh'd the Church with ſo ma Learned *Champions*, and peopl'd Heaven wi

ſo many glorious Martyrs. Upon this Intimation they roſe up as in a common Cauſe, and about Fifty Perſons of Diſtinction (being all in a manner) as Doctors of Divinity, Profeſſors, Heads of Colleges, Superiors of Religious Houſes and Paſtors, who were daily Spectators of their Conduct, and well acquainted with their Tenets. This Body of Men agreed to ſign a Paper in Nature of a *Teſtimonial or Juſtification* in behalf of the College. The Rector of the Jeſuits and one or Two more were not ſeen in this Affair, for Reaſons one may gueſs at. * This Paper with the Subſcriptions bears date *February* the 22d 1708. And amongſt other things imports, that the Engliſh College of *Secular Clergy* ſituated in the Pariſh of *James* in *Doway* had been remarkable amongſt 'em for above One Hundred and Forty Years for Piety and Purity of Doctrine. For their ſingular Erudition in Greek and Hebrew; for

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* Nos infra ſcripti in Academia Duacenſi Doctores, Profeſſores, Lectores, nec non communitatum ſæcularium, & Regularium reſpective Superiores, omnibus & ſingulis, quorum intererit, præſentium tenore notum facimus, ac teſtamur, Collegium, ſeu ſeminarium Anglicanum ſub Regimine ſacerdotum ſæcularium ejuſdem nationis à centum & 40 Annis in Parochia ſancti Jacobi hujus ſitum, totam hanc Univerſitatem, imo univerſam noſtram Flandriam, tum fragrante virtutum omnium odore, tum Doctrinæ ſanæ, & inconcuſſæ lumine huc uſque plurimum illuſtraſſe...,.....in ſuis Opinionibus non minus à nimia rigiditate & ſeveritate quam laxitate remotos, inviolatæ erga ſedem Apoſtolicam obſervantiæ, ac gratitudinis ubique memores, & Conſtitutionibus Apoſtolicis in materia præſertim Baianiſmi, & Janſeniſmi obſequentes. *Sign'd by* 50 *Doctors, Profeſſors, Paſtors, &c. the* 2d *of* February 1708.

their Studies of *Philoſophy* and *Divinity* and Exactneſs in Diſcipline; that they were equally Enemies to looſe Morals, and affected Severity, and particularly that the then Preſident was a Perſon eminently perſpicuous for Piety and Learning, and that to their Knowledge both he and the Maſters under his Direction were diligent and ſcrupulous Obſervers of all his Apoſtolick Conſtitutions relating to the Errors of *Baius* and *Janſenius*. This was a ſolemn Affidavit not ſtollen in the dark, nor of a few but of the chief Men in the *Univerſity* (excepting thoſe to be excepted) whoſe Names and Characters were diſtinctly and willingly put down; but my preſent Brevity will not permit me to inſert 'em. The Colleges Innocence yet appear'd more upon the Popes ordering a Viſit to be made. And tho' the firſt Deſign of their *Accuſers* being their *Examiners* might have been fatal, yet thoſe worthy Perſons who afterwards took that Trouble upon 'em went away fully ſatisfied. And inſtead of a Neſt of Janſeniſts they found a Community nicely obſervant of all the *Popes Decrees*, not only of that which condemn'd the Five Propoſitions, but they were found to have ſubmitted to and ſign'd the *Formulary*, and joyn'd with the See of *Rome* in the *Caſe of Conſcience*, and have alſo chearfully embraced the Popes *Conſtitution* as the laſt Teſt of their *Orthodoxy*. So that unleſs Janſeniſm be that Hereſy which is repreſented by our Engliſh Jeſuits in the Book call'd the *Secret Policy of the Janſeniſts* (*viz.* That it will teach and ſubſcribe all things with the Church, but privately maintain the contrary) 'tis impoſſible to fix that Aſperſion upon

upon *Doway College*. And if that unaccountable Notion be allowed of, I am, I own incapable to make an *Apology* for 'em. For if neither their Words, Oaths, nor ſolemn Subſcriptions can clear 'em, 'tis not in Man's Power, but all muſt be reſerv'd to the laſt Day.

VIII. Yes, *Reverend Father*, ſo willing were the Clergy to yield to the moſt unreaſonable Expectations of their Enemies, that they parted in the Year 1707. with the Ornament of their College and Glory of the *Univerſity*, who had been the *Petra Scandali*: And ſo far was he from being exaſperated at thoſe who did him this Diſſervice. * That his ready Obedience in ſubſcribing to the utmoſt Demands of the See of *Rome*. His humble Carriage and undeſigning Conduct have purchaſed him a Place in all Mens Favour, who have a value for Learning and Humility, to the Confuſion of ſuch as wou'd make him a Heretick againſt his Will. But Heaven has been juſt to hang up his Antagoniſt *Ammon.* (*M. D.*) upon the Gibbet of Diſgrace. That flattering *Panegeriſt* I mean, and Orator of the Univerſity, whoſe *Mercenary Tongue* in complimenting the Subduer of the *Univerſity* ſhew'd as little true Loyalty to his Prince, as he did Juſtice in perſecuting the Engliſh College. He has met with a Providential Rub in the Carrier of his Fortune,

* Conſtitutiones Innocentii Decimi, Alexandri Septimi, & Clementis 11. de cauſa Janſenii promptè ſuſcipio. 5. famoſas propoſitiones in ſenſu ab Authore in ſuo Auguſtino intento ex animo condemno. *Dr. H. Letter or Declaration to the Popes Nuncio.* pridie Idus Martii. 1711.

and

and has ſuffer'd Shipwrack in the Sight of a *Mitre*, which the Jeſuits were to have procur'd him as Reward of his Induſtry in their Quarrels. But few will adore the Setting Sun. His Nails are par'd and he can climb no further. The Engliſh College is now in no Fear of him, and perhaps in the Revolution of a few Years we may ſee him leave the Stage of this Life unrewarded, as many others have done who have been repay'd with Ingratitude.

IX. The *College of Doway* thus reſcued from the Danger it was in of the Devourer. I join with you in the 115 *page* of your Anſwer, and wiſh that hereafter they may be *out of the reach of Calumny*, to which it will contribute very much when they are out of the reach of, *&c.* One thing I can but wonder at, that you ſhou'd labour under ſo great a Poverty of matter as to catch at what the Chaplain ſays: *That perhaps ſome of the College might give an extravagant looſe upon the Head of Janſeniſm.* I own 'tis not impoſſible where young Heads and high Provocations meet together, ſomething of this Nature might happen. But is the College to anſwer for what the Chaplain is pleas'd to ſurmiſe as from himſelf? For he does not affirm it, but ſuppoſeth it might be ſo. 'Tis not unlikely that ſome young Men might expreſs themſelves improperly in relation to Janſeniſm, and rail with too much warmth againſt ſome Perſons who were unreaſonable in the Perſecution of it. But to bring a flouriſhing Body of Pious and Learned Men unto Ruin for one of theſe Youthful Flights, 'tis *Elias* his Spirit in all its Rapidity. If the extravagant looſe of private Perſons were to be look'd into, I believe

lieve the *Society* wou'd ſhare a large Part of of that Fate they are willing ſhou'd fall upon others. Many a looſe is ſtill given by you in relation to *Morality* and condemn'd Caſes. Many a Biſhop has a Box o'th' Ear given him by the ſame looſe. And were theſe Imprudencies to be treated with Rigour, nothing but being in the favour of Princes cou'd hinder you from many a foil which now you eſcape.

X. 'Tis not, *Reverend Father*, that the Clergy are for putting a ſtop to any ones Zeal in informing againſt the common Enemies of the Church. But they judge it reaſonable to admit of Prudence and Moderation upon ſuch occaſions. Hereſy is a heavy Charge, it ſtrikes deep in a Perſons Reputation, and ought not to to be urged upon every little Surmiſe. In other matters, Divines eſteem it a Crime to judge even inwardly with Raſhneſs, what is it then to make People in a publick manner guilty of Crimes, upon no other Motive often but an habitual Freedom of Diſcourſe? If any one is ſuſpected of Errors againſt the Church, we have Biſhops, Vicar Generals, &c. to apply to. 'Tis there they are to give in their Accuſations legally, and according to the Canons of the Church, if they were really inſpired with Zeal to remove the Evil. But to mutter I don't know what of Janſeniſm in private Corners, to ſhake your Head at one Man's Name, ſhrug up your Soldiers at another, and laſh whole Communities or Orders with the unchriſtian Phraſe of being *tainted*. To countenance Ignorant People who have imbibed wrong Notions of this Hereſy, as if it conſiſted in the Non-practice of ſeveral Devotions,

which

which you take a Delight in, and are commendable, but not obligatory. To neglect the regular way of informing upon ſuch occaſions, and ſend that in Poſt Letters which ought to be laid prudently and privately before your Biſhops. To tamper with diſguſted Members, who have nothing in view but to juſtify their own undiſciplin'd Carriage by a Recrimination of *Janſeniſm*. Such Methods as theſe may paſs for a while till time, and the watchful Providence of Heaven over the Innocent makes a Diſcovery. But to conclude this matter, I do not queſtion but it will appear ſtrange to many, that no Reparation ſhou'd be made to the Clergy who have ſo long, and ſo unjuſtly layn under this Aſperſion. But as the cautious Aſſailants were careful in expoſing themſelves to a *Legal Conviction*, in caſe their Plot miſt, ſo it will perhaps be a difficult matter where immediately to fix Things. But if what I have ſaid upon this Subject be not ſufficient to prove as well who it was that accus'd the Clergy, as that they were accuſed. I ſhall take no more Pains at preſent to make it out, but leave every Man to think that they accus'd themſelves. As for a Reparation of Honour, I believe the Clergy hope another Day to reap the Benefit of this Affront. In the mean time, if it can be made appear that the *Engliſh Society* are much accuſtom'd to own themſelves in a fault, I ſhall be in hopes they will do the Clergy Juſtice. But otherwiſe this reckoning muſt ſtand till another Day.

End of the Seventh Part.

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THE Secret Policy OF THE English Society OF JESUS.

PART VIII.

AN

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A

Re-capitulation of the Substance of these Letters, justification of the Undertaking, and Apology for circumstantial Defects.

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THE SECRET POLICY OF THE English Society.

PART VIII.

An Idea of the busy Men of the Society.

Twenty Second LETTER TO THE English Provincial.

Reverend Father,

I Promis'd you an *Idea* of the busy Men of your Society, but I am not a little Apprehensive least my Words shou'd be taken in a general Sense, and so what only design'd for a *Lecture* in order to correct a *w*, shou'd be represented as a *Libel* against the *hole.* However, if the Caution I have given to rm in you a just notion of my Undertaking, ill not suffice to make me understood by you,

I here declare the *falſe Imputation* ſhall lie at your Door; and I will concern my ſelf no more about the manner I may be underſtood: What therefore I ſay is this. The Clergy upon many Accounts have been injur'd by the Jeſuits. I don't ſay by the whole *Society*; for many Provinces never perhaps heard of theſe Conteſts; neither by all the *Engliſh* Jeſuits, but by ſome buſy impudent Members, who either ſat at the Helm, or were ſet on and directed by them, whilſt perhaps the generality were as Innocent in theſe Matters, as the Clergy are of that Imprudence I may be accuſed of, in writing and publiſhing theſe Letters. Now beſides the ſeveral Facts I have mention'd, whereby 'tis manifeſt you have injur'd the Clergy, according to this moderate Syſtem. It may be made appear from Foreign Inſtances, that there are People amongſt you not incapable of acting in the manner I have related, nor do I ſee any Privilege the *Engliſh* Society does enjoy, which can hinder them from being ſubject to the ſame Frailty, and from having often Perſons amongſt them whoſe Conduct tends as well to the diſcredit of their own Body, as to the great prejudice of others. How far Men of your Society have been Guilty in other Parts of the World is ſo well known, that I need not take much Pains to convince you of it. I will only place the Glaſs before you, that the *Engliſh* Jeſuits may view themſelves in it, and by contemplating the Stains own themſelves *Fallible*, as I have brought them in actually Guilty. I will reduce things to Three Heads. The *firſt* regards Principles of Loyalty. The *Second* intereſſed Zeal. The *Third* your Morals. All which I will preſs no further upon

upon you than you have own'd your ſelves Guilty.

II. As to your Principles in regard of Loyalty. To ſay all Jeſuits are grounded ill in this Reſpect, is what no rational Man can pretend to lay to their Charge. But that the Society above any other Order in God's Church, have been remarkable for Principles contrary to the Peace and Welfare of Kings and Governments, is what I believe will want no Proof. I ſhall not inſiſt upon thoſe factious Aſſertions maintain'd by Father *Parſons*, who leaves it in the Peoples power to alter the Frame of Government, when they judge there is a ſufficient reaſon for it. I ſhall not inſiſt upon what *Swarez*, *Bellarmin*, *Beccan*, and other of the Society have publiſh'd, in relation to the depoſing Power; becauſe it wou'd be Injuſtice to aſcribe that as peculiar to them, where they are join'd by many Divines of the Clergy and all other *Orders*. But who will bring of *Mariana*, *Quignard*, *Sanctarell*, &c. who are not only for depoſing, but actually for murdering Heretical Princes? And who will Anſwer for thoſe Murthers, and Attempts upon Princes Lives, which are known to be the Effects of ſuch Principles? Theſe are no Secrets nor Impoſitions upon Men of your *Society*. * Thirteen of the Principal of your Body in *France*, were obliged to Subſcribe to the Condemnation of

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* 1. Peter Cotton, 2. Ignace Armand, 3. Charles de la Tour, 4. John Suſſren, 5. Francis Garaſſus, 6. Francis Guadillar, 7. Denis Peteau, 8. John Braſſault, 9. Stephen Gurren, 10. Lewis de Mairot, 11. James Sirmond, 12. Peter Royer, 13. Stephen Bavny.

Sanctarall's Book, in *April* 1626. otherwiſe your Order had been Baniſh'd a Second Time out of *France*, upon a Suſpicion of Diſloyalty. But now you were grown Wiſer, for as 'tis reported when the Condemnation of *Sanctarellus* was in Agitation, you ſmartly obſerv'd that you had loſt *Venice* by adhering too nicely to his Holineſs, but you were reſolv'd not to looſe *France*. And I ſuppoſe it was upon this Motive that you generally paid a ready Submiſſion to the Parliament of *Paris*, when they fell foul upon ſome of your Writers. 'Tis true, a general Order has been extant among you ſince 1616. not to teach the *depoſing Power*; and this I have often heard alledg'd as a Proof of your Loyalty; but as I neither condemn your Practiſe, nor Principles in general, ſo I am not obliged to regard this *cautious Silence* to be rather an Argument of your Loyalty, than of Diſſimulation; for if your Principles are not changed, you only Chain up the *wild Beaſt* to let it looſe when you find a fit opportunity. But *how can it be ſay you in your Anſwer*, p. 104. *That the Jeſuits can be Diſloyal by Principle, ſince Princes themſelves chiefly make uſe of them?* I cannot find the Chaplain accuſeth you in the manner you ſay. And if he did, 'tis not to be allowed. But as to the Obſervation you make in order to clear your ſelves in caſe you were ſo accus'd, it will by no means Anſwer your Ends. For you might as well ſay, *how can the Jeſuits be Abettors of looſe Morality*, and bring for Proof, *ſince thoſe that admire them take them not to be ſo.* Is it ſo rare a thing to ſee Princes carried away with falſe Notions? 'Tis true, Princes do very much make uſe of the *Society* in relation to Spirituals, and upon a Principle that

there

there are both good and bad amongſt you. The good I ſuppoſe they make uſe of. The bad they have an Eye upon, and have ſometimes baniſh'd them and condemn'd their Principles. There are Men of bad Principles in all *Orders*, and perhaps more in the Society than any other, in relation to Loyalty; yet Princes chuſe rather to make uſe of them, becauſe they may be more ſerviceable upon other occaſions. I don't ſay upon account of *their commodious Doctrine*, in being either *Loyal* or *Diſloyal*, *Looſe* or *Rigorous*, *Complaiſant* or *Moroſe*, as ſome have objected againſt them. But by an innocent Stratagem of Politicks, Princes find their Popularity to be a uſeful Handle in governing their Subjects. Tho' 'tis not ſo much upon the *Merit* as *Credit* of their Order that they entertain them.

III. Thus much as to Loyalty, in the next Place, *Reverend Father*, I muſt caſt an Eye upon your *intereſſed Zeal*, of which I meet with ſome very diſedifying Inſtances amougſt Men of your Society. I own I am averſe to wording things as the Chaplain does, that you ſeem rather Zealous for *Property than Popery*. Nor do I willingly fall in with what he aſſerts concerning your oppoſing the Tolleration Act deſign'd by King *Charles* II. when you underſtood *your Order* was to be excepted out of it. Yet finding in ſeveral Manuſcripts and other Accounts, that you were accuſed of the like Fact in the Reign of King *Charles* I. I was inclinable to think there was ſomething of a Ground-work for this Imputation. I will ſet down in a few Words the Sum of my Enquiry to clear this Point, and let every Man draw his own Inferences. When in the Year 1636. ſome Projects were a Foot in order

to ſettle a Tolleration in regard of *Roman Catholicks*, and upon Terms not very advantagious to the Jeſuits, 'tis apparent from original Letters of Miniſters employ'd in this Affair, that the Buſineſs was oppoſed by the Society, and that upon the ſame occaſion a certain Jeſuit publiſh'd a Treatiſe with this Title. *Quod Libertas Conſcientiæ non conveniat Anglis pro præſenti rerum Statu.* Theſe Letters may be produced if occaſion be. But the oppoſition the Chaplain ſpeaks of was made by the Jeſuits, after the Reſtoration of King *Charles* II. Now how far this is to be laid at their Doors, if we believe the common Opinion it needs no Proof. Thus much, in the firſt place is certain, that King *Charles* II. was once in a mind to have granted a Tolleration to his *Roman Catholick* Subjects, as he ſignified from *Breda*, and * confirm'd it again in a publick Declaration in the Year 1662. And again not only the Privy Council, but a ſtrong, and as it was judged a *prevailing Party*, was made in the Parliament, in order to effect it, 'til the Deſign drop'd at the Sollicitation of ſeveral *Roman Catholick* Lords. Now to clear the Chaplain from being an Impoſtor in relating this Matter in the manner he does, ſeveral Books were publiſh'd the Year above-mention'd 1662. which ſignify ſtrongly that the Jeſuits were at

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* *We ſhall with as much Freedom profeſs unto the World, that it is not our Intention to exclude the* Roman Catholick *Subjects, who have ſo demeſn'd themſelves from all ſhare in the Benefit of ſuch an Act, as in purſuance of our Promiſes, the Wiſdom of our Parliament ſhall think fit to offer to us, for the eaſe of tender Conſciences.* Declaration of King *Charles* II. 1662.

the bottom of this Affair, and clandeſtinely oppoſed the Tolleration Bill, by the Mediation of the Catholick Lords, who were not for having them excepted. Neither is the Buſineſs of ſo ancient a Date, but that there are Perſons now in being, who have receiv'd the ſame Account from ſuch as had a good opportunity of being truly inform'd by thoſe who were active in the Affair. I own things of this nature ought to be well atteſted, and yet the Accuſation is of that Quality, that it cannot be ſuppoſed to be punctually made out. It has ſo ill an aſpect of its ſelf, that whoſoever had a Hand in it were ſure to contrive Matters ſo, that the World ſhou'd not evidently know what Springs they moved by. If we may be permitted to conſider the thing in its ſelf, it is not diſagreeable to ſome other Syſtems in the Society. For if the Happineſs of the Church depends very much upon the Jeſuits as you pretend. If turning the Society out of the *Roman College* was repreſented as a Fact, equivalent to putting an End to Catholick Religion in *England* as ſome wou'd make it, what Deſolation to the Goſpel wou'd not happen, if the Society were for ever debarr'd from ſetting Foot in *England*. So that according to theſe Notions, no one in your Intereſt and Sentiments, cou'd Subſcribe to an Act of Toleration with Excluſion of the Society, but he muſt implicitly ſign the Diſſolution of the Catholick Religion in *England*. I do not pretend to urge theſe Reflections as capable to make good the vulgar Report, that the Society were the occaſion of the Tolleration Act being drop'd. I am ſatisfied you wou'd rather have ſaid with *Jonas*, *tollite me & mittite in mare, & ceſſabit tunc à vobis ; ſcio nemini*

ego

ego quoniam propter me tempestas hæc grandis venit super vos. Jonas 15. *v.* 12. And I shall be glad if you can produce any Authentick Proof to clear your selves. In the mean time it must be allowed that as the *Chaplain* was not the forger of this Accusation, so it will perhaps be thought that the Circumstances I have mention'd are very strong in a thing of this Nature, and capable to make you hugely suspected.

IV. Now, *Reverend Father*, tho' this Fact I have mention'd be only a probable Instance of your *interessed Zeal*, and how capable you are to neglect the publick Good, when the Root of Domestick Interest is struck at. Yet what I am a going to mention will allow of no Gloss, but plainly will convict you of very unaccountable Practices, to encrease your Interest to the Prejudice and Scandal of Religion in general. I take my self to be obliged to speak of this Affair, and mind you of it in order to Correction. 'Tis a Trick amongst you, which is as certainly a notorious Abuse to delude young People into your Society, as 'tis certain you are not wrong'd in the Imputation. 'Tis a vulgar Apprehension amongst the Admirers of the *Society*, that their Order enjoys a singular Privilege in regard of the Security of Salvation. So that none enroll'd amongst 'em, and dying amongst 'em, will be damn'd. When first I was acquainted with this matter, I supposed it might be a zealous Flight of some of your *Devoto's* drawn from the high *Encomiums* you usually give of your selves, and a pleasing Inference from the advantagious Premises you threw before 'em. But upon En-

quiry

quiry I found you were ſerious upon the buſineſs, and willing to maintain this point to the greateſt Nicety, it being a Doctrine handed about in your Sodalities to prepare your Youth and ſtrengthen their Vocation. And what I have heard my ſelf, I dare be bold to utter. That ſeveral who have had their Education amongſt you (tho' when they arrived at riper Years they have depoſed ſuch fooliſh Conceits) have aſſur'd me, that ſuch a Belief was induſtriouſly inſtill'd into 'em. But leaſt Perſons unreaſonably inclined towards the Society ſhou'd not credit me in this Affair, I have taken the Pains to look into the very bottom of it. I perſuaded my ſelf at firſt, that I ſhou'd find theſe Things to be falſe, and that the Youths brought up amongſt you had impoſed upon their Teachers. But was really ſurpriſed when I found it not to be a Surmiſe of Children, but a kind of eſtabliſh'd Tenet amongſt ſome of your Men of ſingular Learning and Experience. * For I met with one of

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* O Fortunatam Jeſu Societatem quæ ad ſcriptos bi ſocios æternæ fælicitati, vel invenit, vel facit, de uo quidem ejus ſingulari privilegio quo minus dubis facit beati Borgiæ *irrefragabile Teſtimonium* Franciſum Borgiam orantem deprehenderat Marcus viri ſoius & (quod rarius animadverterat) manantibus ex ſinlari lætitia lacrymis largè perfuſum. Rogat ergo caum ut promat tanti ſolatii, & cum urgendi non facet finem, ita demum ex Franciſco intelligit. Scito arce frater (hæc ipſa verba Borgiæ ſunt cum fide anſcripta) Deum impenſe amare ſocietatem, eique nceſſiſſe beneficium quod olim ordini ſancti Benedi, nimirum ut trecentis primis Annis, nemo qui in ad mortem uſque perſeveraverit, damnetur..... xitque *(a Monk of another Order going to dye)* cum gemitu

of your grave Divines delivering it as a known Truth, and taking Pains to prove it from several Revelations, that no one dying in your Order shou'd be damn'd, and produces a special Grant from Almighty God to that purpose. I own, *Reverend Father*, my Admiration at your Folly, Vanity, and Insincerity still grows upon me. Nor do I see how you can extricate your selves from one of these Two Inconveniencies. Either you must own this strange Assertion to be true; and then you will bring your selves into manifest Suspicion, of what many in these Days think fit to charge you with, *viz.* that for a long time you have been Strangers to solid Divinity. Or if you disown it, as a *Tenet*, and only spread it abroad to serve a turn, and people your Society, you will deservedly make the World jealous, that a worse Spirit reigns amongst you.

V. Now, *Reverend Father*, as to your *Morals*, 'tis notorious to all the World, that you have for above an Age been remarkable for affecting a scandalous Freedom in this kind. And the Fact has been so often proved upon you by several zealous Bishops, and Divines, nay even by the Pope himself, and the Confession of your own *General*, that 'tis needless to spend much time in confirming this Observation. I own other Divines have been taken notice of

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gemitu servari quidem è suo ordine quamplurimos, se non omnes, ipsius autem societatis, *omnes omnino & singulos*. Henricus Englegrave *a Jesuit, in a Book of Three Tomes call'd* Lux Evangelica, *page* 115. *of the Second Tome on the Octave of St.* Ignatius. *Printed at* Cullen *in* 1659.

upon

upon the ſame Account, but they only tranſplanted a few Roots, deluded with the Beauty of the Flower, whilſt the *Society* were the true *Proprietors* and *Guardians* of that Nurſery. Many beſides you have defil'd their Pens in thoſe muddy Streams, but it was chiefly then when they were over-aw'd by the Society. It was in your Schools they receiv'd that Tincture. I commend the Societies Zeal in oppoſing the *Janſeniſts*, but I cannot diſcommend thoſe *Janſeniſts* in as much as they open'd the Eyes of the World, and prepar'd the way towards a full Diſcovery of looſe Morals. *Affected Rigoriſts* are Enemies to good Morals, but ſuch as ſtudy to keep up the Spirit of Pennance and Diſcipline of the Church, merit Praiſe both from God and Men. In matters of Grace, *&c.* the *Provincial Letters* deſervedly drew the Cenſure of *Rome* upon 'em. But when we ſee the Head of the Church condemning thoſe very Propoſitions, which are exploded in the *Provincial Letters*, who can but joyn with his Holineſs in applauding the Zeal of ſuch as made the Diſcovery? Had there been found Perſons making an open Apology in Defence of the *Five Propoſitions* after they were condemn'd, (as ſeveral Jeſuits have both pleaded in general for their Caſuiſtry, and renew'd many particular Points) we might by this time have been rid of that pernicious Hereſy, by knowing when and where to attack its *Abettors*. But that crafty Sect has always declin'd open Engagement, that the Clandeſtine Evil might undiſcover'd ſap the Doctrine of the Church. 'Tis only your *buſy Men* who dare viſibly aſſault the Church at Noon-day, and carry a Torch in their hand

to

to ſet it a fire. 'Tis only they that dare write, rail, and oppoſe themſelves againſt the Church of God as to the Hierarchy eſtabliſh'd by Divine Law. 'Tis only they who dare uſurp the Freedom of eluding the Decrees of *Rome* upon a Pretence of their being conditional, obtain'd by Miſ-informations and ſuch like Tricks, unknown to any one unleſs a *Janſeniſt* or a *Jeſuit*.

VI. But what I cannot ceaſe to admire, *Reverend Father*, is, that notwithſtanding your notorious Guilt in regard of this Accuſation, yet you want not the Aſſurance to mention your ſelves, (almoſt unprovoked) in your Anſwer as wrong'd upon this Head. As if you cou'd forget what all the World has been ſo long convinced of, what the Church has charg'd you with, and what your own General has publickly call'd you to an Account for? So that to outface theſe Things is to bully and hector all Mankind. I ſhall only rub up your Memory in an Obſervation or two. And to paſs over thoſe frightful Propoſitions condemn'd by *Innocent* the 11th, *March* the 2d 1679. as alſo the long Liſt of your Caſuiſts forbidden by his Holineſs. * I appeal to your own *General*, who was obliged to admoniſh you of the dangerous Tendency of your Principles as to Morals, which he informs you were run to ſuch

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* Nonnullorum ex ſocietate ſententiæ (in rebus præſertim ad mores ſpectantibus) plus nimio liberæ, non modo periculum eſt, ne ipſam evertant, ſed ne etiam Eccleſiæ Dei univerſæ inſignia eſſent detrimenta. *The Letter of* Mutius Vitelleſcus *General of the Jeſuits to his Brethren.* January *the* 4*th.* 1617.

a Head

a Head amongſt you, that there was reaſon to apprehend it wou'd prove both the Subverſion of your Society, and bring infinite Dammage to the Church of God in general. Now if theſe Accuſations were put up againſt you, and by your own General in 1617. what wou'd he have ſaid if he had lived in theſe Days? What wou'd he have ſaid to the black Liſt of your Authors and Opinions condemn'd by the See of *Rome*? What Surpriſe wou'd he not have been in, to have ſeen F. *Pirot* one of his Children labouring with an eloquent Apology to maintain the Cauſe of theſe ſcandalous Writers. And when this Apology was condemn'd by the Pope in 1657. † To ſee another Jeſuit *Stubrochius* riſing up and telling the World that the Condemnation of that Apology was only a *Piece of Formality*, the Doctrinal Part being unſcath'd, and the Prohibition falling upon the Book only upon Account of ſome Rules being neglected which the Council of *Trent* requires in publiſhing? And after all this even the other Day F. *Daniel* in his *Cleander* and *Eudoxus* endeavouring to play the old Game over again, and our good *Engliſh Fathers* giving a helping Hand, by reprinting his Book and diſperſing it through the Kingdom. Tell me then, *Reverend Father*, had you found ſuch a Hole as this in the Clergy's Coat, wou'd they not long ſince have found the Weight of your Hand? But you are happy in being Maſters of what

† Si nihil prorſus in eo ſigillatim configatur ſed probeatur generatim, nemo ſapiens neget, eo duntaxat mine prohibitum eſſe quod contra regulas à Concilio identina præſcriptas editum ſit. Strubrochius *a Jeſuit.*

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in all Ages has been capable to make the greateſt Criminals Innocent. You were therefore ill adviſ'd to touch upon your Morals in your *Defence.* You muſt be ſenſible your Cauſe is untainable. The World ſpeaks you guilty, you cannot conceal it. No Money or Art can rub out this Blot; no not even the Antidote of *Janſeniſm*, prepar'd with utmoſt Skill and adminiſter'd in the moſt critical Minutes.

Twenty

Twenty Third LETTER

TO THE

Engliſh Provincial.

Reverend Father,

I. THO' I am very unwilling to make General Remarks, yet ſo far I may preſume to make uſe of this Freedom, as to borrow the Words and Obſervations of your Great Maſter *Mutius Vitelleſcus*, who judged the Practice of particular Perſons like a dangerous Canker to have eaten ſo far into the whole, as to have conſiderably prejudiced and endanger'd the Conſtitution of the *Society*. Yet I will keep within bounds, and obſerve a Religious Decency in my Approaches. 'Tis not to be queſtion'd but all *Religious Orders* take their Riſe from ſome extraordinary Impulſe of the *Holy Ghoſt*, and from the Care Providence takes to reform his Church by Perſons of remarkable Zeal in his Service. But to carry things ſo far as to imagin that Religious Orders cannot be guilty of unfair Practices in regard of each other, or to tax ſuch with a kind of Blaſphemy, who dare open their Mouths to defend themſelves againſt their Encroachments, is to aſcribe Infallibility to every Body of Men, which was only deſign'd to protect the Church in *general*. A good Man's

Fame riſeth upon Humility, but Riches and Ambition bring all his Glory to a Period. National Churches have ſhar'd this Fate, and no Community has any Aſſurance of being permanent, but that which is built upon a Rock, and againſt which the Gates of Hell can never prevail; much leſs ought any *Body* of Men aſſume unto themſelves the Privilege of never doing an Injury to others, and tho' particular Perſons be the Actors, yet ſuch as move in a Body do in a great meaſure make the whole obnoxious. And as to what regards your *Society* in particular, I have made it my Obſervation, that you take a great deal of Pains to make the Cauſe of ſingle Perſons inſeparable from that of the Community, and by this Method you give your Adverſaries an occaſion of uttering ſome improper Words, which may appear as directed againſt the Society in general. For whilſt you refuſe to ſubmit and call your *buſy Men* to account for what they have acted unfairly againſt the Clergy, is not this to eſpouſe their Cauſe and make the whole Body lyable to cenſure? For my Part I have more than once made a Proteſtation of my Sincerity in this Reſpect, and how unwilling I am either to mention the Society in general, or even to draw all the Engliſh Jeſuits into this Quarrel, but if you are all ambitious to act a Part, or are reſolv'd to defend your buſy Members whoſe Guilt is notorious, you muſt be content to take what falls, and blame your ſelves if now and then ſome of the Innocent drop by a random Shot. I own ſome of my Expreſſions are general, but then I have given Rules as to the Application: For you cannot

be

be Ignorant, *Reverend Father*, that according to the vulgar and approved way of ſpeaking a whole Body of Men is entitl'd to good or bad *Epithets*, when the ruling Heads amongſt 'em have merited thoſe Names. The Church is ſtiled Holy, tho' there are many wicked Families and *Societies* within its *Pale*, which makes the Expreſſion not rigorouſly true in its full Latitude. And in the ſame manner you muſt give Allowances to my meaning, if now and then to avoid diſtinguiſhing and multiplying of Words, the Jeſuits are ſometimes call'd *ſubtle*, *ambitious*, *impertinent*, *&c.* tho' in a ſtrict Senſe, this be not true, for every ſingle Man cannot merit thoſe Names.

II. Upon this bottom I join with you, that 'tis no leſs a Crime to aſperſe a Body of Men than particular Perſons. But 'tis neither in your Power nor mine to coin new Words and alter the manner of ſpeaking, all the World has agreed upon. But here a thing occurs to my Mind; why you ſhou'd be ſo very tender of your Reputation in one Reſpect more than in another? Pride is a Sin of a much deeper Dye than being a little tricking and knaviſh. You take fire at the leaſt Inſinuation of the latter Accuſation, but can write and harangue in the Praiſe of your own Body, even to give all Mankind a Surfeit, and yet are not in the leaſt apprehenſive of ſuffering Shipwrack in your *Humility*. If you are zealous for your Reputation, why don't you ſhew your ſelves all of a Piece. For according to my Caſuiſtry Pride in one Reſpect is equal to Calumny in the other, and why may not particular Members of the Society be guilty of Vanity in prai-

ſing the Society in general, as others are Guilty in aſſaulting it in general? Eſpecially when Perſons go upon viſible *Blots* on one Side, and only *imaginary Qualifications* on the other. Oh! The fulſome and conceited Panegyricks, which I have frequently waſted my precious Moments in, to hear you extol your Selves and Performances, above the reſt of the World! I am ev'n Sick to think on't. Sometimes you call your ſelves the *Delights of God and Men*; again you Stile your ſelves Maſters to the whole World. *Imperium Literarum eſt pœnes Jeſuitas*, and Father *Moor* has placed you as *the Gemm in Chriſt's Ring*, in regard of all other religious Orders, with infinite more of this kind of Stuff. I own your *Founder* with his Companions, where Perſons of extraordinary Zeal and Merit; and that your Conſtitutions rightly underſtood and practis'd, are capable to make you come up to your noble Anceſtors. But rapaciouſly to ſnatch *Infallibility* and fix it to your Body.. That the Spirit of God ſhou'd continually direct your Tongues and Pens. That you ſhou'd never be in the wrong, in any Debate whoſoever you engage with is a certain Token you are inebriated with a deep Draught of Vanity. You are now in your *Zenith*, but have a care of a Fall. Riches and great Mens Favour are but ſlippery Guardians, of what your Fore-fathers obtain'd by more commendable Methods. If this Freedom I take be judg'd unſeaſonable, I hope at leaſt it will have this good Effect to make you put in Practiſe the Advice you wou'd have others follow; for if it be not a Crime to repreſent the *Sorboniſts* as *Janſeniſts*, to mention the *Paſtors* in *Flanders* upon all occaſions as tainted, to accuſe whole

Orders

Orders as the Monks of St. *Macreus*, *&c.* as infected with the Hereſy of *Janſeniſm*; I hope after what Proofs I have laid down, it will be no ſuch extraordinary Imputation to paint the *Engliſh Jeſuits*, as an *encroaching*, *intereſſed*, troubleſome Generation of People, which is the moſt hainous Part of the Charge I have alledged againſt them, and which I hope I ſhall find no greater Inconvenience to ſtand to in the next World, than I believe all impartial Men will think I have made good in this. Were I the only Perſon who pretended to expreſs my Reſentments in this manner againſt the *Society*, let my Reaſons appear never ſo plauſible in my own Eyes, I ſhou'd be apt to Condemn my ſelf upon Account of ſingularity, but ſince there is no Nation where the beſt of Men do not fret under the ſame Prejudices, I hope there are other ways of being in Favour with Heaven, than by diſſembling your unwarrantable Proceedings. For my part I only deſire you may ſtand upon the Level with the reſt of Mankind. For as I take it, your Fate is common with them, often to be miſrepreſented, and frequently to deſerve the Laſhes which are given you. 'Tis not only this Obſervation, but a Principle of Conſcience, which obliges me to be cautious in your Regard, and I believe I have advanced nothing by way of peremptory Accuſation, but what is well atteſted. I have not foul'd my Fingers very much in turning over your Caſuiſts, nor raking together the Extravagancies which many of you have been convicted of in the Schools. 'Tis no wonder if amongſt ſo much Scribling you have often offended in that way. But your Submiſſion has purchas'd you Reſpect, where a mul-

tiplicity of Errors obſcur'd your Glory. Neither am I willing to fall in with that Number of your *back Friends*, who labour to make your Carriage inſupportable to the reſt of your fellow Creatures. To which purpoſe they bring for Inſtance your politick *Back-door*, or St. *Peter's Sally-port*, for ſuch of your Members whoſe original Crimes muſt be tranſmitted to the *Clergy*, and your Excrements opprobriouſly caſt upon the *Hierarchy*. Again, your dexterous Method of conveying Calumnies through the Neighbourhood, by the means of pragmatical half-witted Brethren, whoſe blabbing Indiſcretion is an excellent *Stalking-horſe* for the Malice of deeper Heads, who by this means draw their Necks out of the Halter when the Calumny is traced. To which may be added the uſeful Stratagem of employing *Female Auxiliaries*, who in private Corners over a Diſh of Tea, by a fooliſh and ambitious Partiality toſs about your Fame, with a ſcandalous Preference to all other Orders. Theſe are part of the Obſervations of many worthy Perſons, who neither want Underſtanding nor Virtue to do you Juſtice. But I don't accuſe you any further than you know your ſelves Guilty.

III. I had not deliver'd my ſelf ſo plentifully concerning theſe vulgar Aggrievances which many juſtly complain of, if I did not find you very buſy in your Defence, to magnify and excuſe your ſelves upon ſuch general Topicks; one of which I ſuppoſe you take to be a very fine one, and ſo doubtleſs you expect ſomething ſhou'd be ſaid to it. Your Reflection in Favour of your ſelves is this. That the World very much miſtakes you, to think you are ſo bigotted with your

your ſelves as to imagin that 'tis the ſame thing to attack the Church as to fall out with you. No, ſay you. All you pretend to be ſingular in is, that never any one oppoſed the Church, but at the ſame time they oppoſed you. In the firſt place, I don't find the Chaplain gave you any occaſion to bring this Obſervation in; but I ſuppoſe you look'd upon it as one of your fine turns, and ſo it muſt be lugg'd in by Head and Shoulders, though it be a ſupernumerary Thought. And that you may not be baulk'd in your Expectation, I will take it under Conſideration. Thoſe that oppoſe the Church, alſo oppoſe you. And do not I pray, all who are Enemies to the *Roman Catholick Church* oppoſe all religious Orders univerſally? Do not their very Tenets oblige them to raze the Foundation of all votaries and religious Orders? Have not the Clergy of *France* eſpecially, and all the Mendicant Orders been a conſtant Mark for the Modern Reformers to Shoot at? But I ſee what you wou'd be at. 'Tis true ſay you, other Orders have had ſome ſhare, but we are the Perſons who are chiefly aim'd at. We are the Perſons whom the *Penal Laws* ſeem in the chief place directed againſt. 'Tis the *Society* which bears all the weight of their Calumnies and Cruelties. But you have no reaſon to ſay this in regard of the Clergy, ſince both their Actions and Sufferings do ten times exceed yours. But if you will needs have it that you are the Perſons particularly aim'd at, i'll tell you how it comes to paſs. 'Tis becauſe you make your ſelves more obnoxious to their Animadverſions, by Practices and Principles inconſiſtent with human Society, either really or ſuppoſed

ſo. They take you to be bad Neighbors, worſe Subjects, and by the tendency of your Morals, but very indifferent Chriſtians. And this not as being Members of the *Roman Catholick Church*, but as being incorporated in a diſtinct *Society*. They look upon you as Perſons who make it your Buſineſs to maintain the Credit of your Order, how dear ſoever it coſt others. That you are Ambitious, Rich, Subtil, and Powerful. That you are reſtleſs in ſcrewing your ſelves into the Secrets, not only of Princes, but private Families, by this means to find out every Bodies weak Side, and their make your Attack. In fine, That the Doctrine of Equivocation makes you always ſuſpected in Commerce and Converſation, and your unlimited Communication with one another, makes you dangerous to Princes, with many other things of the ſame Nature, which I don't accuſe you of; but 'tis manifeſt you are every Day accus'd of by your Enemies, at leaſt by ſuch as are out of the Church. And this is the true reaſon why you are ſingl'd out from any other Community or Body of Men, and attack'd by ſuch as think they have other reaſons to Quarrel with the Church in General. Now were I diſpoſed to ſpend any time in turning this Reflection upon the *Society*, it were an eaſy task to make that into a real Truth, which from your Mouths is only an Imagination. For if the Church be the Biſhops and Clergy, and the Biſhops and Clergy be the Church, it appears to me that 'tis the ſame thing to oppoſe the Clergy and Biſhops, as to oppoſe the Church; and I believe upon Examination it will be found, that the *Society* have ſhew'd no

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leſs Zeal in thwarting the Biſhops and Clergy, then they wou'd make the World believe they have been Zealous in defending the Church. Which is a Riddle I leave you to unfold.

IV. Thus far, *Reverend Father*, I have been at Variance with your Society upon ſeveral Matters, partly in defence of the Chaplain, but more in Defence of the Clergy, whoſe Cauſe he accidentally maintains. 'Tis high time to make ſome Overtures for an Accommodation, which I will do by and by, in the interim I cannot omit to put your Notions to rights, concerning the Effect theſe Controverſies may have amongſt ſuch as are out of the Pale of the Church. I am ſenſible the reform'd Churches are willing to widen the little Breaches amongſt us, but I cannot think this was the Chaplains Aim in his Undertaking, which he miſt of if he did. I own ſome of his Expreſſions may be drawn that way, but that ſeems to have been the leaſt of his Thoughts. (though it be the only thing you have attack'd with Succeſs.) For if your Memory be not treacherous, in a certain place of your *modeſt Defence*, you give the World to underſtand that the Deſign of *Doway Hiſtory* was to Villify the Jeſuits, and particularly to render them odious upon account of their laſt Attempt againſt the Clergy, in relation to *Janſeniſm*, by which the Chaplain ſhew'd you did not deviate from your Adverſaries, who alſo *perſecuted the Prophets*. But as for Mens Deſigns, I leave every one to his *Maker*. Yet I cannot forbear to take notice how improper a Method you have made uſe of to fill up the Breeches betwixt Members of the true Church, by making unneceſſary Diſcoveries

coveries in your Defence, and which the common Enemy, will (as well as I my ſelf have done) deſcant upon to your Diſadvantage. For as I take it, you have all along been very obliging to your Adverſaries in your Conceſſions. However, your Sincerity merits Praiſe. Again, you miſtake the matter very much, if you think more are not deterr'd from embracing the Faith by tricks practis'd in your Order, than by Diviſions and Conteſts amongſt the Members of the true Church. Both the Chaplain and all intelligent Perſons are perſwaded their muſt be Animoſities and Rivalſhips, amongſt the very beſt of Men; and that theſe Controverſies may happen in trivial Matters, without a Rupture in the Subſtance of Religion. It is not impoſſible for Perſons of the ſame Religion to Diſpute, Wrangle, go to Law, and even make War in the Spirit of Love and Charity. A juſt weigher of religious and politick Affairs is ſenſible, that to hold the ſame Tenets of Religion, 'tis not neceſſary to live under the ſame Government, ſpeak the ſame Language, wear the ſame Dreſs, nor obſerve the ſame Method and Oeconomy of Life. Men of all Ranks and Stations may ſtick by their venerable Privileges, as far as Prudence and Juſtice will permit, even in regard of an Authority, which enjoys a *Deciſive Power*. 'Tis a plain caſe I ſay, that ſuch Jarrings as theſe are the neceſſary Effects of original Sin, ſo that no one ought to inſiſt upon them in prejudice of the Unity of the Church. And thus both the Clergy and Jeſuits, and all other religious Orders, are upon a good Bottom as to the general Cauſe, if they can but keep their Temper within

in juſt Bounds, in regard of inferior and domeſtick Quarrels.

V. But now, *Reverend Father*, permit me in a Word or Two, to give theſe Reflections their true turn, what in Equity may be mention'd as a wid'ner of Breaches, and as a ſcandal and hindrance to the ſpreading of Truth, are ſome childiſh and groundleſs Practiſes founded in Intereſt and Ignorance, and which being too much in uſe amongſt ſome ſort of People, are frequently attributed to the whole Church; and by this means many Perſons are ſcandalized, who otherwiſe are very well enclin'd towards joining with the Church. A Word is enough to the Wiſe; ſuch as are concern'd very well underſtand my meaning, ſo I have no occaſion to be particular. For whilſt the Ignorant or Paſſionate obſerve no Diſtinction, betwixt a Jeſuit, and one who under ſome other Denomination is a Member of the ſame Church, they take it for granted that they cannot become *Roman Catholicks* without ſubſcribing to the Jeſuits particular Creed. Many worthy Divines have taken great pains to remove this Obſtacle. *The Two Wallenburgs* in *Germany*; *Veron*, and the Biſhops of *Meaux*, in *France*. Dr. *Holden*, and Mr. *Gother*, in his Papiſt miſrepreſented in *England*. For as when the Mouth, and Channel of a Port are wrecked up with Sand by boiſterous Winds and unruly Tydes, it muſt be now and then ſcoured, that Ships may ride in with eaſe and ſafety; ſo the Ignorance of ſome, the Politicks of others, the enthuſiaſtical Dreams of a Third ſort, do often obſtruct the current of Divine Truth, that it is often requiſite to throw out this looſe Sand,

and

and make way for ſuch as are not averſe to viſit the Haven of God's Church, and ſubſcribe to a neat Propoſal of its Tenets. Had you employ'd your Time in this kind of Exerciſe, and been more ſparing of your Eloquence in declaiming againſt the Biſhops and Clergy, and not ſweating rather to find out new Hereſies than impugn the old, I am confident the publick Cauſe wou'd have gone much better on. And had you ſtuck to your Conſtitutions in being only buſied in teaching Grammar, and occupied in ſpiritual Matters; had your Hearts as well as your Mouths been full of that noble Motto *ad majorem Dei gloriam.* There wou'd not have been ſuch univerſal Complaints againſt you for adorning privately the *Mammona Iniquitatis.* When firſt you were admitted into this Iſland you had a ſtrict Charge from your General not to interfair in ſecular and politick Matters. And Cardinal *Alan,* as may be ſeen in his Apology for *Seminaries,* had conceiv'd ſuch Hopes, as to Anſwer for your Conduct in that Reſpect. But had that worthy Prince lived to have ſeen what our Eyes have beheld, I am ſatisfied he wou'd never more have engaged his Word for you. Had he ſeen you teaching *Europe* how to ſettle and reform Nations? Had he ſeen you rouling in the Riches and Plenty of the *Indies,* and managing returns of Money? Had he ſeen you ſitting in Princes Privy Councils? Had he ſeen your Gates throng'd with Livery Men and Coaches? Had he ſeen your Levies crowded with Men both of the Sword and Gown, and the Prime Nobility ſtanding Cap in Hand, and their Purſe-ſtrings drawn to bribe for Preferments? Had he ſeen

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Eminent Church-men obliged to ingratiate themſelves with ſome obſcure Lay-brother to get to the Speech of your Steer-men, in order to be-recompenſed with a juſt Reward of their Merits? Had he in fine beheld his own Children, the *Engliſh Clergy*, ſo barbarouſly treated as they have been, in the late Accuſations of *Janſeniſm*? I believe, though he was the very Model of Prudence and Modeſty, yet he wou'd not have confin'd his Reſentments in much milder Terms than I have done in theſe Sheets.

Twenty

Twenty Fourth LETTER

TO THE

Engliſh Provincial.

Reverend Father,

I. HAving now for a long time beaten an unknown Path, and forced my way thro' an intricate variety of Matter, which I have canton'd into as many Letters as wou'd bring the Deſign I had conceiv'd to its juſt Period, 'tis high time that I draw towards a Concluſion, and wind up upon a cloſe bottom the Sum of my Enquiry. Shou'd I expect to paſs without Cenſure, 'tis what the beſt of Cauſes cou'd never Glory in. Chriſtianity it ſelf, the beſt atteſted Scheme of Truth, daily meets with Thouſands who find a means to reject the undoubted Hand and Seal of Heaven, and wou'd be reputed *Wits* for ſuch *ingenious Turns*. So 'tis a plain Caſe, (though I have uſed ſingular Caution in my Aſſertions) I muſt have a great many Infidels upon my Hands. Yet I hope with all impartial and moderate Men, I ſhall be found juſt to my Propoſal; which was to make good the Facts call'd in Queſtion, in the Hiſtory of *Doway College*. I have taken care fully to inform the World of the true occaſion and deſign of this Work. I have given you a general Idea of the weakneſs of your Cauſe, and a *Particular* of the Defects of your *Anſwer*. I have laid before you a true

State

State of all the Controverſies betwixt the Jeſuits and Clergy, from your firſt being capable to make a Head againſt them to theſe our Days, and have put into your Hand a Key for a right underſtanding of every Fact. Your Zeal is applauded in carrying on the common Cauſe, and at the ſame time you are juſtly tax'd of Partiality, Intereſt, and Ambition, in graſping at all. You are brought in as very buſy in relation to the Colleges of *Doway* and *Rome*. One you ſurpriſed, the other had ſeveral dangerous Eſcapes. But you are obliged to ſurrender the Title of Founders or *almoſt Founders* upon a plain Conviction. A Copy is taken of Father *Parſons* from a good Original, and his Piety has ſuffer'd no Shipwrack in being join'd to his Politicks. They are mingl'd together, and the Cloath is Woven as he himſelf ſpun it. But if the *Serpent* get better of the *Dove*, and his Intentions cannot have a more plauſible Gloſs than his Actions, he has certainly merited a more diſadvantagious Character than I have given him. You own your Guilt concerning your Deſign upon the Clergy by means of the Arch Prieſt, and I have nothing to Anſwer upon this Head, but to beg Excuſe for being ſuperfluouſly employed in proving what was otherwiſe Evident. Your crafty diſtinction of factious Prieſts, from ſuch as you pretend went Hand in Hand with the Society, is acknowledged as one of your *pritty Turns*, but you are tax'd in it of deep Deſign, and of ſomething like Knavery, in robbing the living Clergy, and impoſing upon the Dead. Your reſpect to the Hierarchy is neither diſſembl'd nor conceal'd as far as you Merit it, yet you are proved to be Adverſaries to it, as far as you dare venture

ture for breaking in upon *Jure Divino*. I hope I have given you Content in the Hiſtory of *Janſeniſm*, but if you don't like the Turn as diſobliging your Society: You may aſſure your ſelves 'tis not a *pritty turn of my own*, but the ſame which is given by the See of *Rome* to correct ſuch as find themſelves guilty. 'Tis not proper that a Lady with a courſe Face, and very diſagreeable Features, ſhou'd be fond of having her Picture drawn, unleſs ſhe fall under the Hands of an Artiſt, who has been accuſtom'd to a flattering Pencil. So if the Idea I have given you of your *buſy Men* diſoblige the Society, you muſt blame the Original and do Juſtice to the Painters Sincerity who cannot flatter.

II. However, I have that Idea of the Weakneſs of Man's Nature, and of my own Frailty in particular, that I cannot be proud of this Performance which I am ſenſible is attended with many Inſtances of that kind. For tho' as to the Subſtance of theſe matters, I have placed every thing above the reach of Contention, yet there are ſo many private ways, of mingling a Mans own perſonal Imperfections with the Purity of a good Cauſe, that with ſuch as are not ſufficiently diſcerning, Truth, ſuffers very much, by paſſing through ill hands. I am ſenſible, that ſeveral very plauſible Objections may be drawn up againſt what I have here perform'd. The Imprudence of the Undertaking in it ſelf, in ripping up ſo many old Cauſes long ſince laid to ſleep. The indiſcreet Method of making Things of this Nature publick to Men of all Perſuaſions. The Tartneſs in the Expreſſions and diſobliging

way of writing. The unfair Method in drawing general Inferences from particular Facts. In fine my quarrelsome Disposition in provoking the Society, who desired to sit quiet and be at Peace. As to these Exceptions, *Reverend Father*, I acquainted you before that I did not expect to quit the Stage without being censur'd, and I own in some things I may be thought to have deserv'd it. Yet I hope to be heard before I am condemn'd, and then let the Jury sit and bring in their Verdict. As for *Indiscretion* 'tis a soft Word, and I am willing rather to pass under that Character, than the Clergy shou'd suffer what they wou'd have done by Silence in this Cause. But let us see, if there are not several Circumstances to render my Indiscretion not so very notorious. 'Tis visible I engaged in this Quarrel upon no other Motive than to defend oppress'd Innocence, and answer several insulting and repeated Provocations, whereby almost in every Page of your *modest Defence*, you call'd for Proofs of those Facts mention'd in the History of *Douay College*. Now let any impartial Judge weigh this Consideration with the Counterballance of Indiscretion, which I may be accus'd of in publishing these Letters, and I am confident it will be found (that considering the part which the Clergy were obliged to have in these Controversies) that it must have ruin'd their Cause and Reputation, in case all the World had been Silent in their behalf; besides the particular Obligation the Author or his Friend had to stand by his Veracity when it was attack'd. I own I cannot approve of those Mens supine Prudence, who think the Clergy ought to sit

down tamely in the midſt of all theſe Reproaches, or that the Duty of Chriſtianity obliges them to purchaſe Peace with the Society at any rate. No, as I take it, thoſe are better skill'd in theſe kind of Combats, and with the Temper of the Society, who think it more adviſable to ſpeak home to them, ſince they are obſerv'd to grow more imperious by others tameneſs. For my own part I always expected that ſomething of this nature wou'd happen. The Burden began to grow ſo very heavy upon the Clergies back, that I have privately obſerv'd them for ſeveral Years, to be very uneaſy, as if they deſign'd to ſhake it of. And now it ſeems the time is comen. The bitter Pill of *Janſeniſm* which has lately been adminiſter'd to them, was likely to have no other affect but to make them diſgorge a whole Age of Reſentments.

III. As to the manner of making theſe Letters Publick, i'll own the Fault, if you pleaſe, but then my Poverty will plead ſtrongly for me. *Your modeſt Defence* was ſet forth at a publick Expence, and all Heads were at Work to Exhibit that noble Piece. I am alone. The Clergy are Strangers, both to my Perſon and Methods. My Circumſtances wou'd not permit me to imitate the Society, and make a Preſent of my Labours; nor durſt I venture to be Fifty Pound out of Pocket, without giving the Publick notice by an *Advertiſement*, that I expected they wou'd Indemnify me. At leaſt the Publiſher, to whoſe Conduct the whole Affair was committed, made uſe of his own Method; and if I forſeeing no Inconveniences, was miſtaken in giving him too large a Power, I am ſorry for't. The next time, I hope, if there be

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any occaſion; the Clergy will ſpeak in their own Cauſe, and convince the World of their Innocence at a cheaper Rate than I have done, who have tax'd my Friends at Four Shillings a Head for their Curioſity.

IV. Now as to the Tartneſs of my Stile, if this offend you, it equally diſcovers both our Infirmities, mine in being *diſobliging*, and yours for being *impatient* at ſuch Affronts: For if you have nothing to ſay to the *Cauſe*, 'twill do you no kindneſs to raiſe trivial Objections againſt *Words*. The Truth on't is, I was not very curious iu this Reſpect, and rather choſe to expoſe my Weakneſs, than torture Nature by not ſuffering her to take her own way. Beſides the *Nature* of the Accuſations I was to confront, and the *Genius* of the Perſons I had to deal with, (as ſome skill'd in their Temper inform'd me) call'd not for *Lenitives* but *Corroſives*. Proud Fleſh muſt be eaten away with hard Words. A ſtubborn Child muſt be chid with Severity, whipt without Compaſſion, and cut to the very Bone if he remain untractable. And upon my word, *Reverend Father*, 'tis my Belief this Method is the only one to make the *Jeſuits* and *Clergy* throughly underſtand one another. I own 'tis a charming thing to live at Peace. But then let it be a ſincere and cordial Peace, concluded Sword in Hand after one briſk and general Aſſault. I am not for that languiſhing Correſpondence which ſome (who wou'd be remarkable for Prudence) are for carrying on with the Society. Tell 'em home what your Aggrievances are, and then begin upon a good bottom. For how will that Peace anſwer the inward Spirit of Chriſtianity.

ſtianity. That Peace I ſay which is all *Grimace* and only from the Teeth outwards, and where all Correſpondence is only in a fair Outſide, whilſt they are pocketing up Obſervations in order to ſubvert the Ends of true *Friendſhip*. However, *Reverend Father*, you may depend upon it, I am free from Malice, or wiſhing any real Evil to your Society, and if too much Satyr appear in my Writings, 'tis either the Effect of my Temper, or now and then a Slaſh with my Pen to find the Depth of the Wound, and make way for the peccant Humours to diſcharge themſelves more freely.

V. What in the next Place ſome may obſerve, is, that I may perhaps ſeem to draw general Inferences from particular Facts, which will turn to the Prejudice of your *whole Society*. But you are ſenſible, *Reverend Father*, that 'tis not my Deſire, that any ſuch Inferences ſhou'd be made, and if my Words ſometimes tend that way, I hope I may enjoy the Privilege to make a Comment to my own Text. Yet at the ſame time if we take in all Circumſtances, it will appear that tho' ſeveral Facts are immediately only Schemes laid by particular Perſons, yet ſince they acted by publick Authority, and were approved of in their Conduct, either expreſly or by Connivance by the Generality. This Conſideration affords very great Grounds for drawing general Inferences, eſpecially in regard of the Engliſh Jeſuits. And not to ſtifle my Suſpicions upon this occaſion, in theſe Debates betwixt the Jeſuits and Clergy. The former ſeem to act with a publick Spirit, and juſt Uniformity, as the ſame Tendency of ſo many deſperate Plots make it evident. However,

ever, if I find you inclinable hereafter to discountenance any of the particular Facts, I will review my Thoughts and make 'em suitable to your penitential Dispositions.

VI. Now as to my being quarrelsome, and daring the Society by insupportable Provocations, I have elsewhere given the World to understand, what were my Inducements to write these Letters, not a litigious Temper, but the best of Motives. *Injur'd Innocence*, and *Veracity Impeach'd*, the one in the Clergy, the other in the History of *Doway College*. Yet at the same time I own the Jesuits were quiet, at least seemingly, when these Letters went to the Press. But they were quiet at the Clergies Cost. In your *Modest Defence* you had made 'em hugely suspected of publishing the History of *Doway College*, tho' they had assur'd you of the contrary, and you made the Author of that History guilty of a Thousand Forgeries, which without much *Logick* is to represent the Clergy in the worst of Colours. You have thrown Dirt in the Faces of their greatest Ancestors, and robb'd them of that Glory which made 'em valuable both in this World and the next. You have mention'd your selves at least indirectly as being their Founders, Friends, and continual Benefactors, and challenge 'em with Ingratitude if they dare disown it. You have blackn'd Dr. *Kellison*, and with him all the Clergy, as being chiefly supported by Hereticks in the Controversies he had with your Society. All the Clergy are by an insinuating way made *Blackloists*, and *rebellious* to the See of *Rome* in several Instances, which you injuriously urge. And in the late Accusations

of *Janſeniſm*, againſt the Clergy of *England* and *Doway College* in particular, when you ſaw things cou'd not be made out, you viſibly make game with 'em for being uneaſy under ſuch Calumnies, and pretend that no ſuch thing was ever objected againſt 'em at *Rome*. In a word, 'tis an unparallell'd Impoſition to call that a *Defence of the Clergy*, which is a dark Lampoon upon that venerable Body. No, *Reverend Father*, the Clergy cou'd not expect to be defended by you. The beſt Defence you cou'd or can make in their behalf is, to recall all you have ſaid, and acted againſt 'em. You had no occaſion to make your ſelves the Aggreſſors by anſwering the Hiſtory of *Doway College*. It was ſuppoſed to be penn'd by a *Proteſtant Chaplain*, and as ſuch it ought to have paſs'd. Then indeed your Prudence might have been celebrated. But by attempting an Anſwer you have given a plain Demonſtration, your Deſign was to cut the Clergies Throats, after you had tript up their Heels by an Accuſation of *Janſeniſm*, for according to your Scheme of matters. Their Anceſtors were nurs'd up in *Schiſm* and *Faction*, and now theſe of our Days muſt end in *Janſeniſm* and *Hereſy*. Oh! *The Modeſt Defence of the Clergy*. I ſuppoſe it was your Opinion, that the Clergy were either ſo ſtupid as not to ſee through your Deſigns, or ſo good natur'd as to ſit down and let you have the laſt Word. But I looſe my time upon this Topick. The *Modeſt Defence* was not one Man's Work, but a Child of the whole *Engliſh Societies*, and they cannot be guilty of Indiſcretion. So I preach to ſuch as are reſolved to die in final Impenitence. I

mean in regard of a politick Converſion. But to draw towards a Concluſion, here I muſt let my Pen drop and contemplate in Silence the Iſſue of this my Undertaking. Your buſineſs will be, *Reverend Father*, to hunt about for the Author, and bring him upon his knees for being ſo audacious as to maintain the Clergy's Cauſe againſt the *High and Mighty Society*. The Chaplain was impeach'd both at *Bruſſels*, at *Rome*, but the Anſwer was, *quid nobis de iis qui foris ſunt*, &c. And if you drag me to thoſe Tribunals, I fear you not. I am neither *Janſeniſt* nor *Blackloiſt*; if you have Intereſt and Aſſurance enough to intimidate the Popes Vicars, and Superiors of the Clergy, ſo as to make 'em proſcribe my Labours as injurious to the Society, and make uſe of this Stratagem, ſo as to blaſt the Contents you will indeed make a good Hand of a very bad Cauſe, and ſpill all my Oyl; but I cannot think thoſe who have ſuffer'd ſo much will be in a Diſpoſition to begin their Slavery again, and throw up their Cards when they have a fair Game before 'em. Thus I hope I have at leaſt brought the Clergy to be upon the level with you, and ſince you are not diſpoſed to do 'em Juſtice, I have here given a ſhort Eſſay, how they may right themſelves by making good from Originals thoſe Facts I have ſufficiently clear'd only from hints. And this I ſuppoſe will be the Conſequence of this Affair, if you ſit not down quiet with this preſent Chaſtiſement.

End of the Eighth and Laſt Part.

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Appendix.

APPENDIX.

An Extract out of Original Letters concerning the Engliſh College at Lisbo, *and the Jeſuits Intrigues to make themſelves Maſters of it.*

IN the Year 1622. *Don Pedro da Cotinha* a Portugueſe Nobleman, directed Letters to the Arch Prieſt in *England* and his Aſſiſtants, acquainting them of his Intentions to erect a Seminary for the Engliſh Clergy. The Arch Prieſt and his Aſſiſtants thank'd him for the Charity, and promis'd their mutual Endeavours to forward, and aſſiſt that pious Work; whereupon one Mr. *Newman* a ſecular Prieſt was directed by this *Don Pedro* to the Court at *Madrid*, to obtain a Licence for erecting that new College. Some Engliſh Jeſuits at *Madrid* imagining that none but they ſhou'd be admitted as Superiors, and Super-intendents of that Houſe highly commended the Deſign, and invited Mr.

Mr. *Newman* to reſide with them, till the Affair was adjuſted; Mr. *Newman* in a few Days obtain'd a Patent for the Erection of that Houſe, directed to the Inquiſition at *Lisbo*. But when the Fathers cou'd by no means make him their Friend, ſo far as to chooſe them Superiors, they firſt ignominiouſly turn'd him out of the Houſe they had invited him into; thán to obſtruct the further Proceedings of that College, they contrived ways and means to convey Mr. *Newman* out of the way into *England* on the Miſſion. But this failing them, they ſent *Father Forcer* a Jeſuit to *Lisbo*, where Mr. *Newman* continually reſided in order to turn him out of the *Rectorſhip* of the Engliſh Reſidency, which he had held for Twelve Years, and was put into that Office by the Order of *Cardinal Farneſio*, the Engliſh Protector. *Father Forcer* had ſuch an Itch after the new *College*, that he declar'd he wou'd have the Superiority of it, wou'd force Mr. *Newman* upon the Miſſion, and ſupply his Rectorſhip. At laſt they drove him out of it and took it to themſelves. Mr. *Newman* ſuffer'd extremely by 'em both in his Reputation and want of Neceſſaries, but being of an undaunted Reſolution, he withſtood all the *Society*, who publickly declar'd that they wou'd not permit any College to be erected in that City, unleſs they were to have the Adminiſtration of it. But Mr. *Newman* having more Friends amongſt the Merchants than they had, *Father Forcer* was at laſt compell'd to leave *Lisbo*, and his Society to lay aſide all Pretenſions to that Houſe, the *Founder* being reſolute againſt it; notwithſtanding they held a Conſultation amongſt

mongſt the greateſt of all the Kingdom of *Spain*, in which it was reſolv'd that in no Caſe it was expedient for them, that the Engliſh Clergy ſhou'd have any footing there, eſpecially independent of their *Society*. Wherefore they adviſed their *General* of this their *Capitular Reſolution*, and obtain'd his Order to reaſſume again into their own Hands, what before they had left and given up, and what at firſt had been given to the *Clergy*. To wit, a College for the Engliſh at *Madrid*, which they had actually ſurrender'd into the *Executors* Hands, in whom the whole Truſt was repoſed to ſee the Benefactors Will perform'd; but being afterwards urged by the ſaid *Executors* to finiſh what they had begun, (becauſe the Founder had ſo appointed it, declaring otherwiſe, that he wou'd give what remain'd into the Engliſh Clergies Agents Hands, for the Benefit and Relief of the ſaid *Clergy*, and poor baniſh'd Prieſts) they retracted and fell off, and by their *Generals* Orders deprived the Clergy of that College at *Madrid*, becauſe they cou'd not get into their Poſſeſſion the Adminiſtration of the New College at *Lisbo*.

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APPENDIX.

What followeth was Extracted from a Letter written to a Jesuit in the Year 1662. *concerning the Act of Toleration.*

I Understand you are about to make the common Good stoop to the particular of your *Order*, as is your constant Practice contrary to the Law of Nature and Principles of *Christianity*. For I have been inform'd, that you in a boasting manner affirm the Parliament will proceed no further about taking away the Sanguinary Laws, and some Friends of yours endeavour to make it believ'd, that it is not for his Majesties Intereſt to make good his solemn Promise from *Breda* of having Regard to tender Consciences.

A Copy of an Original Letter from F. H. *to* F. L. *Agent at* Rome.

I Am glad to understand from Father *S.* your safe Arrival at *Rome.* ——— These are the most particular and pertinent Things after making out our Intereſt in that House [*Doway College*] ——— Father *Southwell* knew all old Transactions, Father *Anderton* now Rector there is most intelligent to consult with about all new Occurrencies. *F. P. S.* has writ to our *Cardinal* [*Norfolk*] that you may have an Apartment in his Lodgings, that you may have Countenance, and also be in better Circumstances to observe the Motions of him, and some

ſome others about him. If his *Eminency* ſhou'd not prove moderate in order to us Religious, then you know how to join Forces with the reſt of the Religious of our Nation. I think it wou'd not be amiſs to acquaint ſome there that he [*Cardinal Norfolk*] is much of his Unkle *Aubignies* Spirit a *ſufficient Janſeniſt*, and in Practice a ſworn Enemy to all Religious. Mr. *Leyburn* tho' he always ſeems ſmooth, yet certainly he is a great Adverſary. Hinder his Removal from *Doway College* if you can, for he had much better be here than there. He labours to ſettle Dr. *Gage* his Succeſſor, but I ſhou'd think his being a *Sorboniſt* might exclude him from that Employment, or Preferment. The beſt we cou'd procure to be plac'd in that Houſe, wou'd be Mr. *Thimbelby* of *Cambray*; you wou'd do well to labour for his Election, but above all endeavour to make it your buſineſs *to get the Annual Penſion of* 2000 *Crowns per Annum from* Rome *taken away from that College*, which if it were effected, wou'd certainly bring the Clergy upon their knees. See if you can get the Oath of *Alexander* VII. taken off from the *Pontifical Colleges*, for that Oath does ſo much incapacitate all that come from thoſe Places ever to enter into Religion, that the firſt thing they learn to prattle is, to decry a Religious Courſe of Life, which they eſteem alſo as the chief Medium, to endear themſelves to their *Grandees* into whoſe favour they cannot think to ingratiate themſelves better than by a general Animoſity againſt us. I pray intimate theſe to whom you may think fit, that this is the Spirit of thoſe who are call'd *Chapter Men*, *upon whom*

it

it will be no Impoſition to aſſert them all either Blackloiſts, or Janſeniſts, and conſequently Hereticks. Let me know if this comes ſafe to your Hands, as alſo by what Addreſs I may write to you. In the interim burn this when peruſed, and believe me, *Reverend Father*, your moſt humble Servant and Brother in Chriſt Jeſus *F. H.*

FINIS.

MVSEVM
BRITAN
NICVM.

ERRATA.

PAge 10. *line* 24. *for* your *read* He. *p.* 31. *l.* 11. *for* left *r.* after. *p.* 39. *l.* 36. *for* rerum *r.* verum. *p.* 114. *l.* 8. *for* ſlip *r.* ſtrip. *p.* 222. *l.* 34. *for* Græci *r.* gravi. *p.* 229. l. 3. *for* Dierum *r.* Diem. *p.* 236. l. 15. *for* Lorrain *r.* Louvain. *p.* 270. *l.* 17. *for* totique *r.* toties. *p.* 270. *for* abſtraendum *r.* obſtruendum. *l.* 20. *p.* 270. *l.* 28. *for* Maſammè *r.* maximè. *p.* 276. *l.* 24. *for* obſervo *r.* obſecro. *p.* 285. *l.* 28. *add* oppidi. *p.* 313. *l.* 1. *for* Macreus *r.* Maurus. *p.* 317. *l.* 30. *for* Adverſaries *r.* Anceſtors. *p.* 320. *l.* 15. *for* adorning *r.* adoring.